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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, FEBRUARY 2, 1839. NO. 912.---VOL. XVIII.—NO. 5.

RELIGIOUS MISCELLANY.

For the Register and Observer.

STANZAS SPECIALLY ADAPTED TO MUSIC. No. 7.

Tune, Watchman, or Silver Street.

A Paraphrase of Matth. v. 8.

Sin will obscure the eye
Of reason, sense, and taste;
Much more the hope of bliss on high
Is quenched by joys unchaste.

Deep in the soul imbued,
The stains of sin remain,
And shadowed forth in life, are viewed
By mortal eye, with pain.

How shall they dare appear
Before those searching eyes,
Which fill the heavens with holy fear,
And see through all disguise?

Blessed are the pure in heart,
From sin and folly free;
In earthly good though small their part,
The hand of God they see.

Still in a brighter sphere,
With God they hope to dwell,
In joys above conception here;
In joys no words can tell. S.W.

—

No. 8.

Tune, Devizes.

A Paraphrase of Matth. v. 9.

Happy the man by wisdom taught
The art of self-control!
Who can command his every thought!
Each spring that moves the soul!

Happy still more with gifts endowed
To quench surrounding fires!
Prompt to appease the spirit proud,
When wrath or self inspires:

Wise to persuade the meeker mind
To bear with patience long;
Still to contention disinclined,
However great the wrong.

Harmony, peace, and love he breathes,
Where'er he lives, or moves;
Many a bond of friendship wreathes;
To all a brother proves.

He shall be called a child of God,
The God of peace and love,
While in the path that Jesus trod,
He 's bound to worlds above. S.W.

[From the New York Observer.]

CHEEVER'S LETTERS FROM THEBES.

THEBES, Upper Egypt, 1838.

The Temple of Luxor and Karnak.

I have just returned from a moonlight excursion to the ruins of the Temple at Luxor, or, as it is more generally written, Luxor. We arrived before the lofty obelisk in front of the Propylon of the Temple, just as the moon, nearly at the full, was risen about a third of her course towards the mid-heavens, and the light shed upon the ruins before us was peculiarly in keeping with the aspect of the scene, and suggestive of just such thoughts and feelings as one wishes to pervade the mind in the presence of great things falling to decay. The accompaniments of the scene were not of a kindred impression, Mahommedan dogs barking furiously around us, and the dirty brick hovels of the modern village offending the sight. We passed through the grand gateway of the temple, buried about two thirds its height in rubbish trodden into dust, and found ourselves in the narrow, crooked lane of an Egyptian village, through which we wandered on till a turn or two brought us in front of the stupendous ranges of columns which constitute the most remarkable portions of the temple remaining after the gateway. While we were gazing upon them in the light of the moon falling amidst their deep shadows, the sonorous voice of the *muezzin* from the top of a minaret hard by was chanting the evening call to prayer, and as we passed the mosque, on our return through the Propylon, the lights were glancing within it, and the worshippers of the False Prophet were busily repeating their devotions. Just think of the contrast, the points of time brought together in the scene, the distant centuries, nay thousands of years, the different idolatries, those of the world's primeval wickedness ages before the revelation of a Saviour, and that of almost half the world's millions, more than eighteen hundred years since that Saviour died; the extremes, too, of human grandeur and debasement illustrated, so strongly, and as it were, in spite of all external difference, here meeting in the one dark fact of idolatrous blindness and superstition, and above all, the realization of the truth of prophecy, in all this wonderful region brought so forcibly to the mind! It is indeed an instructive, melancholy, solemn, and almost awful spectacle, which the omnipotence and veracity of God, after the lapse of so many ages, here offer to the world. Let infidelity be dumb, and fear before it.

Wandering amidst the ruins of ancient THEBES, and gazing upon these prodigious remains, these intelligent colossal fragments, you seem to be viewing the glory of God's word, as through a vast material perspective. Here is a mighty avenue of past ages, and the light which comes through it is something sacred and divine; the truths of God's threatenings, and the insignificance and transitory nature of man's greatness surround the mind like an atmosphere. The ruins at Karnak would have been a far more interesting, picturesque and solemn spectacle by moonlight, for there your meditations are interrupted by no intrusive forms of modern habitations amidst the ancient remains; and the vastness of their extent, with the gigantic size and symmetry of the fragments, together with the great antiquity of their date, combine to form a scene unequalled, perhaps, by any similar spectacle in the world.

One of the most imposing features in the Egyptian temples at Thebes is the grandeur of their entrances. An ante-diluvian race of giants might have built them, when men began to call upon the name of the Lord; nor is there any specimen of earthly architecture before which a choir of worshippers might stand and chant the sublime songs of David with more appropriate effect. 'Lift up your heads, oh ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in!' In front of the main body of their temples, the Egyptian architects erected a long pyramidal wall of massive masonry, divided by a wide and towering gate-way through the centre, into two lofty pyramidal towers. Between this grand oblong pyramidal structure and the entrance to the body of the temple, was an open area of one or two hundred feet in breadth, traversed along the centre by a row of sphinxes on either side, through which they advanced to a grand gateway corresponding with the first, succeeded by several others, from hall to hall, in a straight line through the centre of the temple. Sometimes at a wide distance from the great pyramidal wall in front of it, a solitary majestic gateway, like a triumphal arch, was erected, so that to advance into the sanctuary of the structure was to march through a long succession of portals in magnificent perspective, producing perhaps a grander impression upon the mind than the noblest portions of the temple could otherwise have produced, and yet an impression which is well sustained by the gigantic proportions of the interior.

In front of the Propylon of the Temple at Luxor there stood two lofty obelisks, covered with hieroglyphics, one on each side of the gateway. Only one remains at present, the other having been conveyed by the French to Paris and set up in the garden of the Tuileries. Next after the obelisks came two stupendous granite statues, in a sitting posture, which still are visible, though buried half way of their height in sand and rubbish. From the summit of the Propylon you can command a view of the whole original extent of the temple, with its remains amidst the building of the modern village, although its plan can with difficulty be discovered, it is so covered and surrounded with crude brick-walls and heaps of sand. The Propylon itself and a colonnade of gigantic columns beyond, are the only portions which convey to the mind an impression of what must have been the grandeur of the edifices; and between these portions the houses and lanes of the village intervene. They are much better built than in most of the Egyptian towns we have passed through, many of them in a pyramidal tower-like form, as if in unconscious imitation of the ruins which they surround and encumber, surmounted with dove-cotes pointed with little white balls on the top of them. Within the enclosure of the temple is the mosque of the inhabitants, and at the base of the wall where we ascended to the top of the gateway, we passed a Mahommedan school containing about a dozen urchins seated in the sand, with tin slates, and pens made of reed for reading and writing; they were shouting out their lessons to two teachers, one of whom seemed entirely blind. Hard by was the door of the mosque, through which we were gazing, when a ragged old man pulled off his slippers and invited us to enter, pointing to the *sanctum sanctorum* at the farther end, as if it contained wonders. There being no other persons there, we boldly crossed the hall, and found a little chamber containing a patched canopy like an arch, some old chests of reed that looked like bird-cages, several antique looking boats suspended by strings, with bits of yellow cloth or shreds of bark dangling around them. We could not tell the meaning of any thing we saw, but were astonished at finding ourselves without disturbance quite in the centre of a Mohammedan mosque.

The Temple at Luxor consisted of portions which were erected under the reigns of Amunoph 3d and Remeses 2d, dating 1,430 to 1,355, years before Christ. The walls are entirely gone, but the gigantic colonnade which you enter at a distance of nearly 200 feet from the Propylon, and portico of 32 columns, separated from the former by another area of 155 feet by 167 testify the extent and grandeur of the original fabric. The whole is close upon the borders of the river, where are to be seen the remains of a stone quay of the era of the Ptolemies.

Luxor and Karnak are on the eastern side of the Nile, and must have formed the grandest of the sacred portions of the ancient Thebes. From Luxor to Karnak the distance is nearly two miles in a north-easterly direction, and the whole of this long space was originally traversed by a *dromos* or course of sphinxes lining each side of the long avenue between the two temples, connected thus with each other for the purpose of increasing the majesty of their idolatrous processions. At present you ride upon donkeys over a wide uneven plain of coarse, hard, spiky grass, called by the Arabs, *halleh*, and the only portion of the sacred line of sphinxes now visible is near the remains of Karnak, just as you approach towards the majestic exterior south-western gate-way. This gateway, which was erected by Ptolemy Evergetes, though of a date much lower than that of the grand fabrics to which it leads, seemed to me the most magnificent of all the Pylons and Propylons I have seen in Thebes. Standing as a solitary portal, nearly 200 feet in advance of the pyramidal towers, to the central gateway of which it leads, the impression of its height and the imposing majesty of its appearance are greatly increased. It reminded me of the great Gate of Justice in the Towers of the Alhambra Palaces at Grenada.

Entering the stupendous pyramidal Propylon behind the gateway, we find ourselves in the midst of a temple erected about 810 years before Christ, by Remeses 4th. It forms the south-western corner of the great square of ruins, scattered in huge fragments of walls, columns, towers, obelisks, statues, gateways, and successive apartments of the temples, over an extent of nearly two miles in circuit. Of these vast masses of sacred buildings, the oldest ran back to an antiquity superior by a hundred years to that of any other edifice in Thebes, even to the date of an Egyptian monarch contemporary with the patriarch Joseph, so that the period of time embraced in the view of the ruins before you comprehends the silent record of more than three thousand six hundred years! What a prodigious antiquity! in comparison, especially, with every thing to which the inhabitant of the New, the Western world, has been accustomed! Climbing to the top of the Propylon, we spread our books and maps before us, and looked abroad over the field of these stupendous ruins. It is surely a field of investigation and reflection of surpassing interest, and deeply did I regret the want of time to pass and repass it at my leisure, indulging in that train of meditations, which, on many accounts, it is so eminently fitted to inspire.

The various propyla or *propylæa* among the remains at Karnak excite particular notice and admiration. Coming from Luxor, and entering the sacred enclosures through the path which of old was traversed with the idolatrous processions between the temples, you encounter at Karnak no less than four successive pyramidal gateways, rising in stupendous proportions, with vast open areas intervening between them. When I speak of them simply as gateways, it conveys to your mind a very inadequate idea of the nature of these structures; but if I should tell you to imagine the whole front of the Astor Hotel in New York, with nearly the whole breadth of the buildings as solid wall, raised to a still greater height, with the sides inclining upward in pyramidal inclination, and pierced through the centre with a rectangular entrance of such great dimensions as would make the whole pile, if set by itself at the head of the park, appear as the frame of one prodigious gateway, you would perhaps form a conception nearer to the truth. Place colossal statues in front, on each side the entrance, and then conceive four of these massive piles with towers and cornices, statues and sculptures, following each other at distant intervals, as the mere portals to introduce you to the temple! These structures were not indeed all erected at once; but were the gifts of successive monarchs to increase the grandeur of the great idolatrous edifice they were intended to adorn. The whole circuit of the great square of ruins and remains, of which these pyramidal propyla form a conspicious object to the south-east, extends nearly two miles, and the grand temple extends the whole northern side of this square in a breadth of three hundred and thirty feet. The entrances from Luxor, therefore, with all their gigantic grandeur, are only towards the side of the great temple; the principal entrance is on the north-west looking towards the Nile. It looks also towards the excavated Theban mountains, and a temple at their base, on the other side the river; the temples on both sides having been connected in a sort of religious circuit, in which once a year the grand sacred procession in honor of the gods is said to have passed from Luxor to Karnak, and from Karnak across the river to temples on the other side.

An avenue of Criosphinxes, or dog-headed sphinxes, of which there are a few still remaining, leads from the north-west up to the Propylon on that side, which is a pyramidal wall of great height and thickness, with the usual towers rising majestically on each side the gateway. On the south side there remains engraven in the stone by the French, during the invasion of Egypt, the following list of the longitude and latitude of the various temples in the country. I copy it as a matter both of curiosity and information.

REPUBLIQUE FRANCAISE.

An. VIII.

Geographie des Monumens.

Temples.		*Latitude.* deg. min. sec.	*Long. Bor.* deg. min. sec.
Dendera,		30 21 0	26 10 0
Thebes,	Carnac,	30 20 4	25 94 15
	Luxor,	30 19 16	25 42 55
Esneh,		30 14 10	25 19 39
Edjon,		30 33 4	25 0 0
Ombos,		30 38 39	24 28 0
Syene,		30 34 19	24 8 6
Isle Bryle,		30 33 46	24 3 45

Entering within this gateway, you find a great area of 275 feet by 320, forming a single apartment of the temple, in which you might almost set the whole of St. Paul's Cathedral Church in London. Climbing up the piles of the broken propylon, towards the summit of the tower, your eye commands the grand perspective of a succession of magnificent gateways, one after the other, to the distance of more than a thousand feet. More than a thousand feet by three hundred and thirty this vast temple stretches before you, with its gigantic columns and pylons, intermingled with equally gigantic heaps of ruins. Passing from the first court, the dimensions of which are greater than those of any other division or apartment in the temple, you cannot but admire the sides of the second gateway, which rise to the majestic height of 64 feet, and are adorned with painted sculptures and hieroglyphical figures. Colossal statues are said to have anciently fronted this gateway on each side. Through it you pass into a hall, of which it is impossible for any description to tell you the gigantic grandeur; in all this region of wonders nothing can be found to exceed it; perhaps nothing to equal it. With an extent of 329 feet by 175, it is roofed with immense flat beams or masses of stone, supported by 134 columns of such prodigious size, that the whole roof, were it possible to bring its weight into one point, might safely rest on each. The sand has accumulated in such quantities around these columns, that a number are more than half buried, so that it is difficult to form any accurate idea of their height, but the central ones form an avenue at least eighty feet high, their shafts measuring 68 feet without the pedestal and abacus. Amidst this forest of collossal pillars even the imagination of Milton might have gathered new materials for the gigantic demon architecture of Pandemonium—of that infernal court, where sat on golden seats 'a thousand demigods.' And if this hall in its present state produces so grand an effect upon the mind of the stranger, how powerful must have been its original impression upon the Egyptians, how strong its influence in supporting their system of idolatrous worship.

After this hall you enter upon a wide space in which ruin and desolation hold their empire,—a succession of pylons, vestibules and sanctuaries, with fallen architraves and broken pillars, stone beams, walls, obelisks, and columns, in vast magnificent confusion, almost to the extremity of the wall of circuit, 1180 feet, the view ending in a distant solitary gigantic gateway. Amidst these ruins two obelisks are still towering, and another lies in huge broken fragments, broken in the attempt to remove the mass. One of the remaining obelisks rises to the great height of 92 feet on one side of the central passage through the temple, accompanied, formerly, on the other, by a corresponding or antagonist monument of the same size. On each side the same central avenue, in the fourth court of the temple the attention is arrested, among other objects, by two granite columns beautifully sculptured with the stalks and blossoms of a water lily, probably the *lotus*.

It is impossible to wander amidst this prodigious pile without the deepest astonishment. The intelligence, the spirit, the language, the character, of a past mysterious world seem condensed in these impressive relics of antiquity. Silent, solemn, motionless, alone, they wear an aspect, with all their gigantic vestiges of ruin, of something grave and unalterable as eternity. They are silent, but they speak to the soul in their sombre, 'frowning grandeur,' with an indefinable and almost supernatural awe. 'They disclaim, in the name of that departed world to which they entirely belong, all relationship with the existing economy of man and his concerns.'

Throughout these temples there reigns an aspect of colossal unity, never interrupted by littleness of detail; a grandeur of conception in the whole, carried out and sustained by vastness, massiveness, strength, solidity in the parts. Perhaps the perpetual recurrence of grand rectangular and pyramidal lines, and square and oblong masses, without the intervention of curves or arches, increases the sublimity of these structures. It is almost certain that the principle of the arch was known to the ancient Egyptians, but why it should have been so entirely excluded in the construction of their temples is unaccountable. Mr. Wilkinson, in the course of his persevering researches, visited a tomb, in which 'the crude brick roof and niches,' he observes, 'bearing the name of the first Amunoph, *prove the existence of the arch at the remote period of 1,540 before Christ.*'

In support of their idolatrous worship, in honor of a herd of hideous degraded deities, the Egyptians seem to have felt the amount of labor, time or expense was too great to be devoted. They wrought as for eternity, and pushed the idea of the colossal, almost of the infinite, into habitual reality. The architectural grandeur of their plans seems never to have been sacrificed by narrowness of limits, the space covered was immense; even the courts and areas of their temples were larger than modern cathedrals; their architects planned and wrought on a scale as if they had at their command unlimited expansion. There was ample room for general effect and by the succession of gateways, with interspersed areas, and the majestic passages of sphinxes and colossal statues, like giant guardians they kept every profane inferior structure at a distance, preserving the whole edifice in unbroken unity and undiminished majesty for the surrounding view.

The effect of these temples upon the religious character of the Egyptians, and in support of their system of worship, must have been very great. They strengthened the bondage of idolatry. Karnak must have assumed in the general mind the idea of an eternal shrine. And they were not only religious monuments, but national, historical, ambitious. They connected and consecrated the glory of warriors and despots with the glory of the gods; they enshrined kings as well as calves and dogs for deities.

The grandeur of the ideas revealed in such stupendous architecture, stands in painful powerful contrast with the degradation and impiety of idol worship. These piles exhibit both the greatness and debasement of the human mind—the strength of the religious sentiment naturally there, together with the grandeur of conception which could suggest such structures, and the depth, foulness, and blindness of depravity, which could dedicate these structures to the worship of disgusting animals. The impression produced upon the common mind by the architecture of the temples must have been in the highest degree imposing; the thoughts connected with such forms and images as they gave their deities were at the same time in the deepest degree enslaving and debasing. *Quis nescit*, said even a Roman and a Pagan satirist, *Quis nescit qualia demens Ægyptus portenta colat?* The nation offered, indeed, in this respect, a monstrous example of a people given over to that reprobate mind, which the apostle asserts as the consequence of worshipping the creature more than the Creator, and of not liking to retain God in their knowledge.

Yours truly, G. B. C.

'*Spiritual delight bears up the mind amidst the assaults of outward affliction.*

'Hope and faith are indeed needful, but it is joy commonly which gives faith and hope their strength. Unattended by joy, they may stay up the mind in some sort, amidst these seasons of storm and darkness—they may keep it from sinking into the deep waters of despair; but they may not do even this, without a great inward strife. Many a spirit going through the floods of trouble in the mere exercise of hope and faith, has meanwhile trembled in himself, lest by failing to retain these supporters, he should perish in the passage. But how is the scene changed at once, when the light of heavenly joy springs up in darkness! What can any floods or fires of tribulation then do, to hinder the mind's steadfastness and swift progress in its upward course to God? These trials seem to assist, rather than hinder it on his way. How matchless the efficacy of this divine joy! It enlivens faith and hope, and all the other heavenly affections. It is as if omnipotence itself had entered into all the feelings of the mind. The mind becomes more than a conqueror. The very violence of fire is quenched; and sometimes, as in the case of the martyr, the fiercest flames, under the influence of spiritual joy, not only lose their peculiar power, but become an instrument of ease, as the dying martyr found the flames were to him a bed of roses. This may savor of more ardor to the externally strict religionist—but he is not set to judge in the case. We appeal, in verification of what we have said, to the scriptures of truth, and the history of the Church. It has been fulfilled in thousands of real examples, of whom the world was not worthy.'—*Dr Skinner.*

CONSCIENCE.—A letter, of which the following is a copy, only with the omission of the name where we have placed [brackets], was shown to us yesterday for publication in the *Mercury*, as the only means of acknowledgment to the unknown writer of its receipt, together with the sum of money which it contained, by the person by whom it was addressed:

'Enclosed is One Hundred Dollars, balance due the Estate of [— —] principal and interest. Please divide it among the heirs. It has laid too long without the knowledge of any one accept myself, and might have been detained, but my concience would not permit it. I had a reason for keeping it, but I find it not efficient for a dying bed.'

The letter is without date or signature, and was received through the medium of the Post Office in this town, about the first 1st inst. More than twenty years have elapsed since the settlement of the estate alluded to in the letter, and consequently the greater portion of the sum which it enclosed must have accumulated in interest on a comparitively smaller original amount.—*N. Bedford Mercury.*

FOR THE REGISTER AND OBSERVER.

AMERICAN INGRATITUDE AND INCONSISTENCY. NO. 3.

(From the papers of the late Noah Worcester, D. D.)

Events subsequent to the Revolutionary war.

(*Continued.*)

Our Southern brethren, at least some of their leaders, seem to have become more and more averse to the emancipation of the slaves as their numbers have increased. In past years we were accustomed to hear from the South frank acknowledgments that 'slavery is a curse;' but the blame was thrown on the British government, under which slavery was introduced among the colonists. But now slavery is declared to be a *good*, a benefit to the country, and the Northern people are blamed and reproached for what they say against slavery, and in favor of its abolition.

It is indeed true that slavery was introduced and established in our country, while thirteen of the present states were colonies of Great Britain. Nor shall we deny, that one or more of the Southern States were at a certain time disposed to enact a law to prevent a further importation of slaves, and that this law was disapproved by the British government. Still it is untrue that all the blame of slavery in the country, may justly be imputed to the British government. For they never compelled the colonists to purchase the slaves which they brought to our shores; and had the colonists uniformly refused to purchase slaves, the evil of slavery would not have existed in the land. Besides a large portion of the present number of slaves are among us, as the fruits of that provision in the Federal Constitution, for reviving and carrying on the slave trade for twenty years, when we were independent states. Who is not ashamed, that the blame of this portion of slavery, has been by American writers ascribed to the government of Great Britain.

Of late there have been several attempts on the part of the Southern States to effect such a change in the laws of the country, respecting the freedom of the press, as will expose people to be punished for publishing papers or tracts against slavery, and in favor of its abolition; also to prevent any thing of this kind, from being carried in the public mails. This is indeed a serious attempt to make the freedom of the South. How far the effort will succeed, remains yet to be proved. Several important questions occur in relation to this subject.

1. Will the white people of the North consent to have the freedom of their press abridged, that slavery may be rendered perpetual in the land? If they will, they will deserve to be themselves enslaved, and enslaved they will be.

2. Where shall we find impartial judges to decide what it would be improper to publish in relation to slavery, its sin, its dangers, or the means which may be reasonably adopted to effect its abolition, and free the land from inconsistency and reproach? Will the Southern people be content to have Northern people be the judges who verily believe that slavery is a growing curse to the land—a volcano of evils which will ere long assuredly explode? If so, perhaps little danger is to be apprehended from the present attempt. Or do the Southern people expect that we of the North, will submit the affair to slaveholders, or to men of the North who wish slavery to be perpetual in the country, to say what we shall write or publish, on a subject in which they are peculiarly interested? If they expect this, I think they will be greatly disappointed. I know it has been said, that slavery is an affair which concerns only the slaveholding states. But how can this be true, if the Northern states were concerned in creating the fearful volcano? And how can it be true, if the Northern people are exposed to be involved in the explosions of the volcano? Should a fearful insurrection of the slaves occur tomorrow, and should New England be called on for ten, twenty, or thirty thousand soldiers to suppress the insurrection, and prevent the slaves from obtaining those rights which we esteem so dear, and which were dearly bought by the lives and suffering, of ancestors—would any then say, that the Northern people have no concern in the slavery of our country? And who would not blush to go, or to send his son as a soldier to fight in direct opposition to the principles and rights for which our fathers fought and bled? Could we reasonably blame the colored people, should they follow the example of white people, to obtain the rights of man? Could the colored people be blamed for following examples, which are annually applauded in their hearing? I now verily believe that the white people were in error, as to the proper and lawful means for obtaining freedom, and I would by all means advise the slaves never to resort to war and violence, to free themselves from bondage. It is far better to suffer wrong, than to do wrong. At the same time, I believe that the colored people of our country have a thousand fold more cause to complain, than the white people ever had, prior to their resort to the sword.

3d. If we are to have the freedom of the press abridged to favor the cause of slavery, what bounds are to be set as to the kind of papers, tracts and books to be prohibited? Are the inflammatory and slanderous speeches or writings of Southern men to be published, and transported through the country in the mail, and the people of the North, prohibited from publishing and transporting by mail any thing in reply? What could be more slanderous and injurious to a multitude of Northern people, than some things contained in a late speech of Governor McDuffie? Or what could be more unjust, degrading and provoking in respect to the colored race, than some things he said in regard to them? I have seen no reason to believe, that a single paper or tract was ever sent to the South by a Northern abolitionist, half so much adapted to excite and provoke an insurrection of the slaves, as Governor McDuffie's speech. Yet that speech was published, and circulated by mail in the Northern States. Was it not so in the Southern? What can be more likely to excite in the colored people a desire of freedom, and sanguinary efforts to obtain it, than the speeches, orations and writings relating to the value of liberty, the principles and means adopted in the American Revolution to obtain the prize—the praises poured forth on men who fought for liberty—toasts in favor of liberty, or the friends of freedom—the importance of extending the principles of liberty, through all the nations of the earth? Is there to be nothing of the kind, now mentioned, published, and circulated by mail, lest by chance it should fall into the hands of a colored man who can read, and be employed to rouse in the minds of the slaves, the spirit of which Americans so much boast? A disposition to adopt the motto—'Liberty or death'—and the maxim, 'It is better to die freemen than to live slaves.' Such doctrines are as true now, as they were sixty years ago.

If we are to have an 'Inquisition,' for the support of slavery, and an 'Index Expurgatorius,' to prohibit the circulation of every thing which may be written in favor of liberty, and against slavery, let the object be fully stated that it may be fairly understood; and let it also be clearly understood, that every thing which is published in favor of liberty, is against slavery, and in favor of its abolition. Why may not the speeches delivered for and against slavery, in the Southern Legislatures, and in the Congress of the United States, be as properly regarded as incendiary publications, as what is written by private abolitionists. Governor McDuffie's speech to the legislature of South Carolina, may be as properly termed an incendiary publication, as any tract which I have had opportunity to read. Shall then such publications be allowed a place in the mail of the United States, or shall their circulation in this form be prohibited?

As nothing can be more obvious, than that our fathers were chargeable with great ingratitude to God, and great inconsistency, after having obtained their own liberty, to provide for the continuance and increase of slavery in the land, it behoves us, their posterity, seriously to inquire, by what means we may remedy the evils thus brought on our country. Unless our white population are doomed by Providence to feel the evils of slavery in their own persons, we may hope that they will soon, become so enlightened, as to be ashamed of the practice of casting all the blame of slavery in these states on the British Government, and so feel the guilt of their ancestors and their own guilt, as to make proper exertions for freeing the country from the reproach of being the most inconsistent slaveholding people, to be found on the earth. What other nation can be named, in which so great a mass of absolute slavery can be found, as is known to exist among the inhabitants of the United States? For one, I can truly say, that I am ashamed to have the capital of our country visited by intelligent foreigners, who have there opportunity to witness the horrors of slavery, within sight of the place where Congress makes laws for the professed lovers of liberty. At the seat of a professed free government, are to be seen not merely thousands of slaves, but slave prisons, slave markets, slave dealers, and droves of manacled slaves on their way to be sold in different markets, like beasts of burden. Were our own countrymen free from such flagrant inconsistency, what would be the feelings and the language of our travellers, should they witness in London or Paris, such abominations as are to be witnessed in Washington? Much has been said of our struggle for liberty, and the freedom thus obtained, as an example for other nations. But what is our example adapted to teach better than this, that it is very possible for a people to fight for their own liberty, as one of the inalienable rights of man, and yet become guilty of holding millions of fellow beings as property, to be bought and sold like asses and mules, and subjected to the most degrading servitude? If the principles of liberty and the rights of man are better

understood in our country, than in any other, then of course our guilt in treating men as property, surpasses the guilt of any other nation. For to him that knoweth to do good, and doeth it not, to him it is sin; and he that knows his Master's will, and does it not, may justly be beaten with many stripes. As surely then as there is a God who judgeth in the earth, so surely the slavery of our country will bring evil on its population. The volcano will explode, and fill the land with desolation and horror, unless the evil should be averted by speedy reformation.

FOR THE REGISTER AND OBSERVER.

LIFE OF CARDINAL CHEVERUS, *Arch-Bishop of Bourdeaux, and formerly Bishop of Boston.* Translated from the French, of J. Huen-Dubourg, 1839.

This work purports to be a Memoir of an individual long known and highly respected in this city, who born of an honorable family in France and enjoying distinguished advantages of education, was driven by the events of the French Revolution from his native country; and afterwards, from the condition of an exile and the charge of an obscure and indigent flock, was raised by the favor of his sovereign, (Louis 18th,) and his own merit to the highest rank in the Gallican Church, and the still higher honors of the Cardinalate of Rome. All who have heard of Bishop Cheverus know well, that his history and virtues needed no embellishment, and that the simplest truth concerning him would be his highest eulogy. We anticipated with pleasure the perusal of a book, that should exhibit his fine character and eventful life in their own proper colors. But we have been sadly disappointed. More mistatement we do not remember to have found within so small a compass. It is seldom indeed that the passion for exaggeration, for exalting the ordinary to the marvellous, has been even by French biographers so freely indulged. Yet two translators of this book have already appeared; and one of them in this city, where there is scarcely an individual who has ever heard of its respected subject, but will detect at once the errors, with which it abounds. And if M. Huen-Dubourg has no better authority for the other parts of this Memoir, than for those which relate to the ministry of Bishop Cheverus in Boston, we have only to say, that his book is absolutely worthless.

And truly it is a pity, that where simple truth would have been to instructive and beautiful, there should be such needless fiction. The virtues and merits of Bishop Cheverus were subjects among us of candid acknowledgment: and all good citizens rejoiced in a ministry, which though inculcating an erroneous faith, exerted a salutary influence over a destitute and tempted part of our population, and over minds not likely to be affected by a more rational system. But according to M. Huen-Dubourg, his preaching not only delighted, but converted all that heard him. Not St. Ambrose, confounding the Arians, nor Augustin reclaiming all England from Paganism, nor St. Bernard at the head of seven-hundred fresh converts, nor yet Ignatius Loyola himself with all his ecclesiastic and military authority combined, accomplished in their day greater wonders than did our own meek and unpretending Cheverus within this city. He bowed the hearts of all Bostonians to the faith. Not laymen only, but clergymen, divided among themselves, as this writer carefully observes, '*into thirty different sects*,' confessed themselves delighted, and were silenced, if not convinced. 'We did not think,' the Bishop overheard them say on leaving the the church, 'that the Catholics had such strong reasons in favor of their belief.' 'Even a clergyman, who had been struck by his arguments, had but one objection to make to them.' Again we are gravely told, that his instructions had such effect, that '*a minister** one day said to him, 'I agree with you that Christianity being once admitted, Catholicism is the necessary consequence. *If I believed in Jesus Christ, I should be forced by sound logical reasoning to believe in the Romish Church.*'

Again, 'to convince the Protestants of the truth, he often repeated to them in the discourses which he pronounced from *their* pulpits these simple words,' &c. &c. We have not room to copy the words, nor yet the inferences in favor of the Catholic faith which this confiding writer informs us, that the audience immediately drew, as if a friendly conference had ensued upon the occassion.

We have a single difficulty, however, in relation to this and many other dreams of our author, viz. that Bishop Cheverus never preached *in a Protestant Church in Boston.* When Protestants heard him within this city, it was only in his own Church. And we here repeat from another Journal† a statement, which we know to be correct, that when a wish was suggested to the Managers of the Boston Female Asylum, that Bishop Cheverus should be invited to preach one of their anniversary sermons, the ladies, all of whom entertained a high respect for his character, declined the proposal, wisely distinguishing, as did this whole Protestant community, between the undeniable virtues of the man and the doctrines of his Church.‡ While for the highest reasons they rejected his faith, they generously acknowledged and warmly admired the worth of the individual, who did so much by his life to recommend it.

Nobody understood better the relations in which he stood to this community than did Bishop Cheverus himself. His mild and attractive virtues were united with a shrewd judgment; and he was not ignorant of the grounds upon which the Protestants of New England hold their faith. The few conversions to the Roman Church from among our native population, which occurred during his ministry, he undoubtedly welcomed with pleasure. But his knowledge of human nature and human character left him no stranger to the various influences, under which men and women act, or the mixed motives by which they are governed. And we are much mistaken in our estimate of his good sense, if he could have looked upon all that his biographer has recorded of this nature, (supposing it to be true,) with the complacency or good hopes he supposes.‖

In fine, Bishop Cheverus was a wise and a modest man; and he would have blushed, rather we believe he would have been highly indignant at the fictions and impertinences, with which his biographer has connected his name; and by which he has contrived to deform and falsify an history, which had it been told with simplicity, all mankind might have read with instruction and delight. For Cheverus was one, who might be desired of all parties, but could be claimed exclusively for none. Though he loved his church, he also loved his race. Like Fenelon, with whom for his benevolence he has been compared, he recognized in every fellow-creature a brother; and like others too of a kindred spirit, who may be gathered out of every sect under heaven, he bore the image of Jesus; of whom we we are told, 'God himself is not ashamed to be called their Father.'

* Thus it stands in the original (Ministre.) The translator aware of the palpable absurdity, of such a statement has changed the word to *person*. But this alteration cannot relieve the book itself of the burden of this and similar calumnies.

† See an article in the 'Daily Advertiser and Patriot' of Wednesday Jan. 30th, in which other palpable errors of this book are exposed.

‡ We have not heard that Bishop Cheverus ever preached in any Protestant Church. It is possible, however, that this may have been the case in the course of some of his frequent journeyings in the country; when, as is not uncommon with Christians of different denominations among us, a Church is opened for some particular occasion. Nor is it improbable, that while his destitute Indian flock in Maine were without a Chapel, their Protestant brethren in the exercise of a Christian courtesy offered him the use of their Churches.

‖ We have room only to insert in this note as a specimen of the dreams and visions, with which this singular work abounds, the account, given on p. 103 of the manner and effect of the preaching of Cheverus. And this, the author is pleased to observe, 'may be better understood by a few examples which we have received from his own mouth. He proposed, one day, to preach upon the adoration of the cross. He began by a declaration' &c. which with the Bishop's illustration it is not necessary to give. But mark, believing reader, the effect that followed. At these words, the whole audience was moved; the preacher took the crucifix, and the *Protestants, forgetting their sharp controversy, kissed the cross of the Savior with tears and affection.*' Truly M. Huen-Dubourg must have glowing hopes of the final conversion of Boston. The very rocks seem to melt under the preaching of Cheverus: and there can be no doubt of the accuracy of the statement, since this cautious biographer received it from the Bishop's own mouth.' Credat Judæus Appella. Non ego.

FOR THE REGISTER AND OBSERVER.

THE REWARD OF VIRTUE.

Sceptics and deists have objected to the Christian Religion, that it appeals to the selfish principles of men in proposing happiness hereafter as a *reward* for virtue here. And one celebrated deistical writer, the Earl of Shaftesbury, has seriously maintained that harm has been done, by the gospel promise of future happiness as the *reward* of virtue. Various answers have been given to his objections, but one among others it may be well to repeat, inasmuch as many truly disinterested persons and pious Christians have felt in some degree the difficulties which he has so strongly expressed, in regard to the *rewards* of virtue. The great fallacy in the Earl of Shaftesbury's reasoning seems to be this, that he considers the happiness offered in the New Testament to incite men to a virtuous life, as entirely disconnected in character from the virtue upon which it is consequent. He seems to think that it is proposed in the same way to the Christian, as a toy is held out by an indulgent parent to induce his children to perform some act. Or as the sensual pleasures of Mahomet are offered to excite the imagination and reward the toils of his followers. So in regard to the rewards of virtue proposed to the Christian, the Earl of Shaftesbury seems to think that a certain, arbitrary amount of happiness is offered in the gospel for a certain amount of virtue. Entertaining such views, it is not to be wondered at, that the Christian scheme seemed to him a fair subject for ridicule, appealing as he thinks, only to men's selfishness, and it is no wonder that others, who have had the same views of happiness, have felt a repugnance at dwelling upon the rewards of virtue. Is this the true state of the case? Are the rewards of virtue of this arbitrary character? How is it in regard to virtue considered in relation to this life only? We hear it often said that the virtuous man is the only happy, or at least the only truly happy man, and those who know what virtue is, all assent to the remark. But what is meant by their happiness? that they have obtained a certain reward entirely distinct in its nature from the virtue which they have practised? Is it meant that they have obtained a certain pleasure as disconnected in character and kind with their virtuous exertions, as the reward which the child receives from its parent for doing some duty, is disconnected with the duty? Is it like the medal or book which the schoolboy obtains as a reward for his industry? Certainly not, for the medal or the book has no more connection with the diligence of the scholar than any other present. It is only by the arbitrary choice of the teacher that those particular rewards, rather than any other were given. But it is not so in the case of virtue and its earthly rewards. The virtuous man is happy because he is virtuous, his happiness is a part of his virtue. The benevolent man does not depend for the reward of his benevolence upon external pleasures or gifts, but his benevolence itself is his reward. He delights in doing good, and thus he is rewarded, and his reward increases just in proportion to his benevolence, so that the more good he does, the more and higher pleasure he receives.

This is the wise and merciful provision of the All-merciful Father, that the happiness should increase in proportion to the love of doing good. And this reward alone would more than repay any exertions of benevolence, but our Father's love to us is not stinted, and he has added to this high pleasure which is wholly within the breast of the benevolent man, the external reward, the gratitude of those who are the objects of his benevolence. Can any one say that the cause of virtue here on earth is harmed by having these two rewards offered to it, viz. the happiness within the good man's breast, and the gratitude of his fellow men?

Let us apply what has been said about the rewards of virtue on earth, to its eternal rewards in Heaven. As the good man while here obtains the highest happiness from his benevolence, so he will hereafter, because his virtue and his benevolence will be his happiness.

There is no difference in *this* respect between the rewards of virtue here and hereafter. But this internal happiness which our Father has made consequent on virtue, is not the only reward which he has promised us. In addition to this is the happiness to be derived from being in his presence and sharing his love, and being in the presence of Jesus and the other good spirits, and sharing their love. And in addition to all this is the glorious promise made, that this happiness is to be everlasting, and to be ever increasing through the ages of eternity.

Do such rewards as these harm the cause of virtue? Are they not on the contrary of the highest service to it, showing, as they do, such unmerited and unconceivable love?

How many a young man in the bustle and amidst the pleasures of life, has wondered to see other young men abstaining from these pleasures, and engaging in the duties of benevolence, and has asked, where is their reward? Let him do but an act of benevolence, and he will see where the reward is, and he will then see how infinitely the rewards of virtue surpass the pleasures of gayety and dissipation? The one is of earth and time, and soon falls upon the glutted appetite, or fades away before the stern realities, the cares and sorrows of life. The other is of Heaven and eternity, and ever grows, and triumphs over care and sorrow, till at length it is sealed and made sure in the kingdom where sin and sorrow cannot come.

H. H. J.

A PICTURE OF THE CHRISTIAN CHURCH IN THE EARLY AGES.

'To the church of Ephesus, write, Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works.'—Rev. ii. 4, 5.

The Primitive Christians did not meet for religious intercourse in houses solely devoted to public worship, but in some sequestered place, or in the house of a fellow-disciple, or in such premises as could be conveniently obtained: the place of meeting, whatever it might be, was used at other times for the necessary purposes of the owner; and therefore not considered more holy on account of this occasional appropriation. If, in any city or populous town, the room, which had been thus obtained became too small for the number of converts, an additional place was procured, another society formed, and an elder or pastor was chosen by the people to conduct their devotions, to instruct them and to superintend their religious affairs. Thus from Acts xx. 17, there appears to have been several separate societies of Christians at Ephesus. Every Christian assembly or congregation was in itself independent of others; each being governed by its own minister or pastor, by its own laws and regulations. Humility, love, and harmony prevailed among the people, and a perfect equality and friendship among their teachers: 'Behold how these Christians love one another,' was a common observation of their heathen neighbors. This state of things appears to have continued until nearly the close of the second century. In the course of time, converts multiplied; congregations increased; and when they became too large for the minister properly to attend to all their interests, a council of two or three persons was formed to assist him in the discharge of the various minor duties which devolved upon him. The first change which appears to have been projected, was in those situations where there were several congregations at no great distance from each other, that the ministers and their assistants should be appointed as deputies from their respective congregations, to meet occasionally, and converse upon their common interests, and to suggest such measures as circumstances might require to promote them. Such district meetings were afterwards extended and converted into provincial assemblies; these consist of the several congregations in the same province, uniting to form a provincial ecclesiastical assembly [or association of churches.]

The apostle Paul planted churches throughout Greece, which, before its subjection to the Roman power, had been divided into a variety of independent states, accustomed to confederate against a common enemy; and sometimes two or three minor states against a more powerful one. To a people thus habituated to confederation, for the preservation of their civil rights, an ecclesiastical confederation would not have to encounter many obstacles when proposed. It is not known by whom the plan was suggested, nor at what exact period the first provincial assembly was held: perhaps, towards the close of the second century. The respective ministers of each congregation in the province were sent to this assembly as delegates, with instructions from the people. They did not long sustain this character: some, who were impatient of control, soon laid it aside; for there were then, as well as now, ministers who did not always strictly adhere to the rules of propriety or consistency, in the means they employed to carry the measures which they had proposed. The equality which had hitherto subsisted among the ministers of the respective congregations soon disappeared, with their character of deputies. In the place of the humble, friendly, and prudent pastor, returned the haughty, ambitious leader of a faction: the deputy was converted into a master: the delegate exhibited a tone of authority hitherto unsuspected and unknown, and acted on his own responsibility. The ministers did not now hesitate to assert that Christ had empowered them to direct those under their care, in all their religious concerns; and, to complete the whole, they soon assumed the character, the rights and privileges, of the Jewish priesthood; the pastor himself representing the high priest.

When we read of Bishops, in this early period of the Christian church, it should not be forgotten what these primitive officers were, lest we imagine them to be types or counterparts of those dignitaries designated by the same appellation, in the Lutheran, Roman, and Greek churches. We learn from the Scriptures, as well as from ecclesiastical history, that they were the ministers, or pastors of a single society of Christians, and chosen solely by the people. About the year 245, the very learned and estimable Gregory Thaumaturgus was chosen to be the bishop of his native city, Neo-Cæsarea in Pontus. His bishopric, i. e. his congregation, at the time of his election, consisted of seventeen persons.*

* St. John Chrysostom, i. e. St. John of the Golden Mouth, bishop of Constantinople in the 4th century, magnifying the dignity of St. Ignatius, bishop of Antioch, (in the year 67,) boasts, among other great things, that he had charge of 200,000 souls. The Rev. R. Robinson, of Cambridge, writes: 'When all this is stripped of its bombast, it only means that Ignatius was an honest and good man, over congregation of several other men as honest and good as himself; for the first churches were all saints. He lived in a city containing 200,000 inhabitants, all of whom he governed, exactly as in the reign of Charles II. Jeremiah Ives, who kept a cheesemonger's shop in Cross-street, and taught an Anabaptist congregation in the Old Jewry, governed the city of London. Ignatius was an Archbishop, but had no bishops under him; and his congregation all assembled in his own house during his life.

CONTENTIONS WITHIN THE CHURCH.

The difference is very great, and most discernible in effects between the church's contention against enemies without it, and contentious within itself. The former unite it the more, increase its strength and vigor. The latter divide and enfeeble it. As to those of this latter kind, nothing is more evident, or deserves to be more considered, than that as the Christian church hath grown more carnal, it has grown more contentious, and as more contentious, still more and more carnal. The savor hath been lost of the great things of the Gospel which have less matter in them of dispute or doubt, but which only did afford proper nutriment to the life of godliness, and it hath diverted to lesser things, (or invented as such, otherwise, none at all) about which the contentious, disputative genius might employ, and wherewith it might entertain, feed and satiate itself.

Thereby hath it grown strong and vigorous, and acquired the power to transform the church from a spiritual society, enlivened, acted on and governed by the spirit of Christ, into a mere carnal thing like the rest of the world. Carnality hath become, and long been in it a governing principle, and hath torn it into God knows how many fragments and parties; each of which will now be the church, inclose itself within its own peculiar limits, exclusive of all the rest, claim and appropriate itself the rights and privileges which belong to the Christian church in common, yea, and even Christ himself, as if he were to be so inclosed or confined. And hence it is said, Lo, here is Christ, or there he is, till he is scarce to be found any where; but as, through merciful indulgence, overlooking our sinful follies, he is here and there.—*John Howe.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 2, 1839.

We have received two letters from respectable sources, having reference to the first article under the Editorial head in last week's Register. The tone of one is gentle, conciliatory and respectful; that of the other is vehement, controversial, and calculated to excite all the disagreeable feelings which might be within call, in the hearts of those who are zealously affected, on either side, in relation to the Emersonian controversy.

The writer of the former, W., suggests that he fears that some of our readers have been surprised that we published the *article from the Recorder*, and perhaps have been offended by its contents; and adds, 'though I know your views and feelings in regard to Mr. Emerson and his speculations too well to accuse you of an undue leaning towards his notions, or of any purpose to be the apologist of his speculations, yet, I hope that you will think with me, that it is worth your while to retract your intention of silence, and make one more attempt to disabuse the minds of the Readers of the Register of their erroneous opinions concerning your sentiments and your editorial course in regard to this unfortunate subject.'

We take this opportunity to thank W. for his candor, while, though with extreme reluctance, we endeavor to comply with his request—being much in fear of making the matter worse rather than better by multiplying words about it.

First then, to give our reasons for publishing the 'Article from the Recorder'—although it seems really puerile in any reader of ordinary capacity to ask for them.

The 'Article from the Recorder' was published in the Register at the desire of several of our Readers who felt considerable eagerness to see it.

It appeared to us, moreover, to be quite a curiosity—too good and rare a morceau from 'the other side of the house,' to be lost—So liberal was it, and yet so exclusive—so honest and yet so cunning—so conciliatory and yet so acrimonious—so heretical and yet so orthodox. And as for our excluding it because one of its purposes was to attack the Unitarians—such an idea as that, we confess, did not once come into our mind—as if forsooth, its attack was to be feared, and its object could not be seen through at a glance; or, as if it was to be expected that the Recorder would *defend* Unitarianism. Finally, we did not copy it because we approved of all that it said about the 'Address'—but, to repeat—purely for the *curiosity* of the thing.

As to the course which the Register has taken in regard to the 'Emersonian controversy' as it is called, we have only one word to say.

The Editor may have erred, may have given a partial view &c. &c. but he is happy in the conviction that he has endeavoured to treat a difficult and disagreeable subject with as much simplicity, charity and discrimination as he was master of, and to print nothing for which his conscience might reproach him in the day when all hearts are laid open. His purpose has always been to deal kindly with the name and personal merits of a good man and a valuable friend, without compromising his convictions that some of the speculations of that friend are unphilosophical and erroneous.

But we can't believe and we won't, that the majority of our Readers have misunderstood and censured us for our course in regard to Mr. Emerson. We have too much confidence in their charitableness and discrimination; and we ask no stronger proof of their approbation than has been furnished by kind and encouraging letters and verbal expressions from time to time, and by the fact that several hundred new subscribers have, of late, voluntarily sent us their names, while very few have withdrawn their support.

It is stated by the Parisian Correspondent of the N. Y. American, that there is soon to be published in France, a new French history of the United States, in four volumes octavo, from the pen of M. Herve, who for several years resided in Richmond, Va.

The same writer says that an ordinance has just appeared, which enjoins that vocal music be systematically taught in all the colleges in France.

We learn from the same source that the decline of Theological studies and the atrophy of all the Faculties of Divinity, which have been a subject of frequent lamentation, have engaged the attention of the executive government, and accordingly the old chairs have been replaced, and new ones erected. The grand master of the University states that not more than *three* Doctors of Divinity are to be found in the kingdom, such had been the ravages of the Revolution as to Theological Faculties and courses. All is now re-organized conformably to the wants and wishes of the Clergy.

The subjoined article contains some very good hits at *ministerial Prompters* and critical hearers of a certain class, and conveys moreover, very courteously and pleasantly, valuable hints to the frequenters of Balls and fashionable assemblies.

For one, we have no prejudice against a family or rustic dance. We look upon dancing as a natural, graceful, and innocent amusement when unaccompanied with the much preperation, the excitement, parade, expense, late hours and moral dangers which are oftentimes associated with it amongst the lovers of what is called amusement.

A TIME TO DANCE.

A worthy Clergyman, who had been suspected of having improperly interfered in influencing some of the young people under his pastoral charge to absent themselves from a ball that took place in the parish, received in consequence, the following anonymous note:

SIR,—Obey the voice of Holy Scripture. Take the following for your text and contradict it. Show in what consists the evil of that innocent amusement of dancing.—Eccles. iii. 4. 'A time to weep, and a time to laugh: a time to mourn, and a time to dance.'

'*A true Christian, but no Hypocrite.*'

The minister immediately wrote the following admirable reply, which he inserted in a Periodical publication.

MY DEAR SIR, (OR MADAM,)—Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you recommend to my notice, the solution of which I should receive with gratitude from a 'True Christian.'

My first difficulty respects the *time* for dancing; for although the text declares that there is a time to dance, yet when that time is, it does not determine. Now, this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is *not* 'a time to dance.' We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place, beside a precipice, we should not dare to dance.

'But suppose the very day to be ascertained; is the whole day, or only a part, to be devoted to this amusement? And if a part of the day only, then which part is the 'time to dance?' From the notoriously pernicious effects of '*night meetings*,' in all ages, both upon morals and health, no one will pretend that the evening is the 'time to dance;' and perhaps it may be immaterial which portion of the daylight is devoted to that innocent amusement. But allowing the *time* to be ascertained, there is still an obscurity in the text. Is it a *command* to dance, or only a *permission*? Or is it merely a declaration of the fact, that as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, it is of universal obligation; and must 'old men and maidens, young men and children,' dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating and making war, and killing men, which it seems there is 'a time' for as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to a 'true Christian,' to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exod. xv. 20. 'And Miriam the Prophetess, the sister of Aaron, took a trimbrel in her hand; and all the women went out after her, with timbrels and with dances.' This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughter of Jephthath, 'came out to meet him with timbrels and with dances.' This also was on account of a victory over the enemies of Israel.

Judges xxi. 21. 'The yearly feast of Shilo was a feast unto the Lord, in which the daughters of Shilo went forth in dances.'—This was done as an act of religious worship.

2 Sam. vi. 14, 20. 'And David danced before the Lord with all his might.' But the irreligious Michal 'came out to meet David, and said, how glorious was the king of Israel to-day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!' Dancing, it seems, was a sacred rite, and was usally performed by women. At that day, it was perverted from its sacred use by none but 'vain fellows,' destitute of shame. David vindicates himself from her irony, by saying, 'It was before the Lord,' admitting, that had this *not* been the case her rebuke would have been merited.

1 Sam. xxiii. 6. On account of the victory of Saul and David over the Philistines, 'the women came out of all the cities of Israel singing and dancing.'

Psalm cxlix. 3. 'Let them praise his name in the dance.'

Psalm xxx. 11. 'Thou hast turned for me my mourning into dancing.' The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod, xxxi. 19. 'As soon he came nigh unto the camp, he saw the calf and the dancing.' From this it appears that dancing was a part also of idol-worship.

Jer. xxxi. 4. 'O virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry.' This passage predicts the return from captivity, and the restoration of the Divine favor, with the consequent expression of religious joy.

Matt. xi. 17. 'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.' That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his Providence; nor rejoice, with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25. 'Now his eldest son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing.' The return of the prodigal was a joyful event, for which the grateful father, according to the usage of the Jewish Church, and the exhortation of the Psalmist, 'praised the Lord in the dance.'

Eccles. iii. 4. 'A time to mourn, and a time to dance.' Since the Jewish Church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration, that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv. 6. 'But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.' In this case, dancing was perverted from its original object to purposes of vanity and ostentation.

Job xxi. 7. 'Wherefore do the wicked live, become old, yea, are mighty in power?—Verse 11. 'They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit shall we have, if we pray unto him?' Their wealth and dancing are assigned as the reason of their saying unto God, 'Depart from us;' and of their not desiring the knowledge of his ways, or of serving him, or praying to him.

From the preceding quotations, it will sufficiently appear,—

1. That dancing was a religious act, both of the true, and also of idol-worship.

2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed by maidens only.

4. That it was performed usually in the day-time, in the open air, in highways, fields or groves.

5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise either as an act of worship or amusement.

7. That there is no instance upon record of social dancing for amusement, except that of the 'vain fellows,' devoid of shame; of the irreligious families described by Job, which produced increased in piety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

I congratulate you, Sir, on the assured hope which you seem to have attained, that you are a 'true Christian,' and on the meekness and modesty with which you have been able to express it; and most sincerely do I join with you in the condemnation of all 'hypocrites.'

I am, affectionately, yours, &c.

COMFORT.

Our Readers may recollect a good and pleasant article upon the importance of making Churches comfortable and convenient which we copied into the Register several weeks ago. It is but fair to give the after-piece to the same, which appeared in the 'Common School Journal,' and takes up the same tone of lamentation in behalf of School-houses.

Now, will the venerable Editor of the Recorder, and all his readers who have smiled over this lament, be so good, for one moment, as to turn from the churches and look at the school-houses. How often did that service come, which the 'old standards' were so reluctant to attend, and so glad to get away from? Twice a week only, or, like the children's, ten or twelve times a week? And how long did it last? An hour and a half, for two half days in a week; or three hours each, for ten or twelve half days? And yet at the last end of the shorter race, (we cannot call it a *heat*,) there was such a 'scuffle with the cold' such a 'thumping of feet,' that the 'sanctuary' sounded like a 'treadmill.' This is not the exact way, it is true, in which matters proceed in a school room. There the account is balanced, when half the children are too cold, by making the other half correspondingly hot.

'*We remember*' too, where it was once our fortune to play the schoolmaster. Against one side of the house, was fastened a long seat; of equal length, stood a six-legged slab for a writing desk, to legs at each end and two in the centre to keep it from what the boys call *tilting*. Back of the seat, were two loose windows. In front of it, stood the stove broadside. To save faces and eyes, the scholars used to erect a parapet of slates and books along the forward edge of the slab. This protected the face, but the rush of air through the crevices in the windows and the cracks in the floor, kept their heads and feet as cold as the North and South pole of the earth, while the radiation from the stove poured, point blank, into their equatoral regions; like a sun, always vertical flaming down upon a single point in the ecliptic. In most of our schoolhouses, the scholars must assume strange positions, if they would observe the maxim of the physicians, 'keep the head cool and the feet warm.'

But to return to the churches. If the pious of those days, who 'loved the house of prayer, loved to leave it too,' can we not find some excuse for the reluctance of the children to attend school; or, what is far worse than reluctance, their willingness to attend it from a wrong motive and for wrong purposes; Can children bear heat or cold better than the hardy, robust men,—the 'ironsides'—of olden time? If, as the above article slyly intimates, the 'Old Mischief-maker' had a voice in deciding where

the houses of worship should stand, he must have been *sole Committee man* in selecting sites for the schoolhouses;—ay and been draftsman and master-builder too, and broken all the paint-pots, except the one containing *red* paint, which perhaps, he has a fancy for. This supposition will bear the well-known philosophical test;—*it accounts for all the facts.* Are not some of their houses too cold and others too hot; some too open and others too close; some perched on a mountain, others sunk in a marsh; in fine, in suiting customers, has he not always served himself? It is giving him small credit for physiological science, to suppose he knew, that a child can no more study on short allowances of fresh air, than if he were strangled. What are the dangers or the discomforts of any church, compared with those of most school rooms? An hour and a half twice a week will not plant tubercles in the lungs. We trust hereafter, when school-houses are either to be built or repaired, the voters in the district will all turn out and supersede the *old building Committee*, and choose some one in his place who loves the children.

Mr. Lewis, the Editor of the 'Ohio *Common School Director*,' in a late number, makes the following remarks. 'We were asked for the best plan to construct a meeting-house, so as to allow the basement story for a common school room. Several churches wish to build in that way, by the help of the district. We answer, if you must have a *basement* story for a school, put it up stairs, and let the meeting-house be the lower room. This is said in no disrespect for churches; but as children will be confined to the room about thirty hours, and those attending church but from three to six hours in a week, it is but reasonable that schools should have the most airy and pleasant room. We are satisfied, that basement school rooms have been the death of some of the most promising scholars. One of the most amiable and useful teachers we ever knew, was hurried (we always believed) to his grave, by exposure as a teacher in a basement story.'

In one of Mr. Combe's Lectures, lately delivered in this city, he described a 'Kirk' in Edinburgh, as it used to be some quarter of a century ago, and before the necessity of ventilation was understood. In order to render such places of worship comfortable in winter, they were made as tight and as warm, as double baize doors and hard-working stoves could do. The morning congregations were large, and as soon as they retired for the intermission, the doors were closed *to save the heat.* The people reassembled after a new dinner, but went to breathing the old air. This was too much. Nature can do many things; but one thing she cannot do;—that is, support human life without oxygen. Hence the audience, after various devices to keep awake, would fall asleep. Sometimes two would agree that one should pinch the other; but soon the pincher himself would nod, and finally, the heads of the audience would hang like bulrushes. Whereupon the minister would lecture them soundly on the sin of sleeping at church. In the strictness of philosophy, he lectured them on the sin of having too much venous blood.

About a dozen years ago, it was our fortune to travel upon the principal thoroughfares, over almost all parts of the State. Lately we have had occasion to repass substantially over the same routes. The churches have changed; the schoolhouses remain. The parents having taken care of themselves; few have been found to take care of the children. It is now a rare event, to see a forlorn, dilapidated, weather-beaten church. They seem new, commodious, attractive. They have belfries and bells; all are painted outside, many are cushioned and carpeted within. The minister speaks from a mahogany desk; he reposes his hands upon its covering of scarlet velvet, his fingers play with the silken tassels; if need be, he reads by astrals, from his gilt hymn book. But the schoolhouses:—alas! the wrath of the elements has been poured out upon these without stint or measure. The wood-colored clapboards dangle by a nail; the moss-covered shingles flutter in the wind; the chimney bends with the infirmities of age; a rail, borrowed from a neighboring fence, props a hingeless window-blind against—we know not what. We forbear;—it is worthy of Ossian, and there needs no ghost to do the shrieking. Is not the Recorder right then when it says, 'Satan knows how to manage this thing?' Once, it seems, he foolishly divided his forces and attacked both church and schoolhouse. But the thing is better understood now. He has concentrated his strength upon the latter; well knowing that if he can conquer that, the church will be hardly worth saving; for if a deep disgust for study is given to the infant mind, there is little hope that it will ever afterwards delight in sober thought and reverent contemplation. If the faculties are not formed in childhood to some susceptibility to the beauty and the wisdom of the external world, they will be far less likely, in riper years, to be awakened to the excellencies and the glories of the spiritual universe. If the soul of a child is suffered to remain earthly, sluggish, sensual, unstimulated by any vigor of thought, unwarmed by any generous fervor of youthful feeling, then, when he passes from the benches of the school room to the pews of the meeting-house, it will be the lot of the minister to preach Christianity, not so much to a man, as to an animal or a machine; and though he should speak with the tongue of an angel he will speak comparatively in vain.

THE LIFE OF WM. COWPER ESQ. BY ROBERT SOUTHEY.

Two volumes have recently issued from the press of Messrs. Otis Broaders and Co, comprising the Life, and some notice of the writings of Cowper, the Poet.

They are well printed, on good paper and a clear type, and are altogether got up in excellent style, and we trust may meet a ready demand and sale.

No good edition of the Life of Cowper in an attractive form, has as yet appeared in this country, and we understand, should this edition meet with favor, the publishers intend to carry out the plan of republishing, in volumes to match, the remainder of the writings of Cowper.

We hope that the sale of these volumes will indicate that our reading public can appreciate and will patronize and purchase, works of real merit, calculated to elevate the mind and inspire it with a love for what is amiable in manners, good in morals, and high and holy in thought and sentiment.

LITTLE CHILDREN LOVE ONE ANOTHER.

A new element of Christian Union has been developed in the present century by the establishment and operation of Sunday Schools. So long as religion continued to be confined for the most part to grown up men and women, while children were comparatively neglected in the church,—their fresh natures, and unprejudiced minds prevented from having their legitimate, refreshing, and affectionate influence in the Christian community—so long there seemed to be no hope that the different members of Christ's body would ever be brought to harmonize. Sectarian warfare, sectional jealousies, party prejudices appeared continually to multiply and increase in violence and bitterness.

But now that the young are brought forward to take their part in the affairs and interests of religion and the church, and allowed, in humble spheres, to associate in the spirit of Christ and to act upon the Christian community, the aspect of Christendom has somewhat changed; and the prospects of the church begin gradually to brighten.

Children are more sympathetic than their elders. Distinctions that appear great and important to men and women, are made no account of by them. Doctrinal difficulties and niceties that keep the Doctors at war, they cannot see nor understand. '*Love one another*' is the lesson whose force and beauty they easily learn—the commandment whose authority they almost instinctively obey. The members of one Sunday School at once feel interested in the members of every other. There is a powerful and almost electrical sympathy between these various nurseries of youthful piety, all the world over. A Sunday School Teacher is never a stranger even to the most distant town where one of these institutions exists; and children who have never seen each other take delight in sending kindly messages and tokens of friendship from one of these little fraternities to another.

It seems to us, however, that none can be blind to the many beautiful evidences that can be found of the tendency of Sunday Schools to soften sectional and sectarian prejudices and promote Union and harmony in the church.

But we designed merely to say a word or two by way of introducing to our Readers a beautiful instance of reciprocal affection between the members of two interesting Sunday Schools, which has lately been submitted to our notice.

The Sunday School at Bernardston, some time during the last summer, sent to the Howard Sunday School in this city, a large Book containing a great variety of garden and wild flowers dried and pressed, which were selected by Teachers and children. Under each flower was written the donor's name with occasionally, a verse of poetry or an appropriate remark. This Book is now before us, and we bear witness to its great beauty.

The following were the letters of presentation which were sent with it.

Bernardston, Aug. 20, 1838.

Rev. F. T. Gray—Dear Sir;—The Teachers and children of the Sunday School in this Town, of which I have the pleasure to be Superintendent, while they are desirous of being usefully and pleasantly engaged, are also desirous of contributing to the happiness and improvement of others.

They have, therefore, collected and arranged, a variety of flowers, with which the country abounds, which they send herewith, to the Sunday School of your chapel.

Nothing speaks more of the *power* and *goodness* of God, than *flowers*;—and no page of the great volume of Nature, is more apt to lead the young mind 'from nature up to nature's God,' than that in which the *beauty* and *handy workmanship* of *flowers* is displayed. If therefore, your Sunday School, which I had the pleasure of visiting some two years since, shall receive a moment's pleasure,—a pious thought, or a single useful lesson, from the volume of flowers herewith sent, we shall be fully compensated for all our labor.

Be pleased to accept them as a token of regard for yourself,—for your Sunday School and the great cause of the moral and religious education of the young.

I am, Sir, most truly your friend.

HENRY W. CUSHMAN.

Bernardston, Aug. 20, 1838.

To the Superintendent, Teachers and Children of the 'Howard Sunday School,' Boston.

Dear friends:—We have heard of your Sunday School and that every Sabbath day you are engaged in the same *good and happy and useful* work with ourselves.—We have collected, and arranged a variety of *flowers* which grow profusely in our gardens and fields, which we *present* to *you* in behalf of our school.—We ask you to receive them, not for any particular *merit* they contain, but as a specimen of the *power* and *goodness* of our Father in Heaven, and '*a love token*' from Sunday School teachers and children.—Although unknown to us, still we feel a deep interest in your School, and in all schools like yours. In the words of our Hymn we would say;—

'By Jesus' pur example taught,
May we be led in serious thought
O Lord in early life to see
And seek our *happiness* in *thee!*'

'May our young minds memories be
Thus trained to early piety,
And may our hearts and all our days
Be thus devoted to thy praise.'

Your Friends,

JONATHAN F. CUSHMAN,
GEORGE H. BURROWS,
DWIGHT SCOTT.
MAJOR H. TYLER,
MARY G. EDWARDS,
SARAH E. BRIDGES,
AMONET H. MARSH.

The Howard Sunday School immediately procured a collection of *Shells*, many of them rare and beautiful,—which also we had the pleasure of examining before they were sent. They were arranged with great taste in several large and neat boxes, and could not have been of a less value than four hundred dollars. They were distributed in small compartments, each lot bearing the name of the contributor, and sometimes in addition, a verse, or a text, or a kindly message.

But, we leave the rest of the story to be told by the following communication from the superintendent of the Bernardston Sabbath School.

Nothing could exceed the pleasure and gratification of the Sunday School in Bernardston, on recently receiving from the Howard Sunday School in Boston an extensive and splendid cabinet of Marine Shells—a most appropriate present and one than which scarcely any could be a greater curiosity to its recipients.

Living as we do, in the country, far from the rolling ocean and the swelling tide, the works of Providence, as displayed in the hidden wonders of the mighty deep, are but little known.

But while we look at this large, and beautifully arranged cabinet of shells,—containing several hundred in number and a great variety of species, and admire the *power* and *goodness* of the Maker of all;—still the *kindness, sympathy* and *love* of the donors, of which it is indicative, *we value more highly than the gift itself.*

The Howard Sunday School will not soon be forgotten; and their interesting present, will be long and carefully preserved as an affectionate memento of their kindness and regard and a testimonial of the persevering efforts of the Teachers of that school to make children *happier and better.*

On the last Saturday in Dec. the children of our Sunday School, with many of their parents, teachers and friends, assembled at the house of the superintendant, to examine the collection of shells and to read the many interesting letters and notes accompanying them. That was a happy day for those children. Many a little heart beat high on viewing the beauty and wonderful contrivances of these 'treasures which the seas impart.'—'How pretty,'—'how beautiful,'—'how wonderful,'—'how splendid!' Were exclamations that abounded on the lips of this interested group. 'How can we *ever pay* the Howard Sunday School for this beautiful present?' Said a little boy. 'By being *good yourself*,' answered his teacher. 'I thought the shells must be *beautiful*,' said a little girl 'but they are *much more* so than I expected.'

The shells were arranged in four mahogany cases and were received in the most perfect order. They were placed in separate apartments with a skill, beauty and taste, almost unequalled. They were accompanied with several letters from the superintendent and Teachers, and a great variety of notes from the children,—accompanying each present.

The following pretty and highly appropriate poetic effusion first met our eye.

To the Superintendent, Teachers, and Pupils of the Sabbath School in Bernardston, Mass.

To you, dear friends, who sit in nature's bowers,
And cull from earth its sweet and lovely flowers:
To you where spread expansive fields around,
And breathe their varied beauties from the ground;
To you, whose souls in sympathy and love,
Are knit to ours, and sealed in Heaven above:—
To you would we responsive tributes bring,
Of loving hearts—a grateful offering.

* * * * * * * * *

That *Book of Flowers*, inestimable Book!
Richly conceived—more rich its pages look!
Sublime idea! the purpose and the love
By Heaven directed, as will Heaven approve—

* * * * * * * * *

We in return have sought the ocean's shore
Where dash the waves and where the billows roar,
To gather treasures which the seas impart,
Not fruits of science nor the work of art.
There the Creator in his grandeur dwells,
There we have sought this CABINET OF SHELLS.

* * * * * * * * *

Let us adore the power that He displays!
That power alone can give us happy days:
That power alone, that wisdom and that love,
Can fit for bliss, and raise our souls above—
Then through the gift of God's beloved Son,
We'll meet in Heaven the School of Bernardston.
We are, dear friends, our hearts with feeling full,
Yours, with esteem, the

HOWARD SUNDAY SCHOOL.

'A Teacher's Reflections' accompanying one of the Shells are as follows:—

'*Flowers and Shells,*'

Lead from 'nature up to nature's God.'

There's many a *flower* of fragrance sweet,
There's many a *shell* of structure rare—
When flower or shell the eye doth meet,
The heart proclaims 'God's hand is there.'

* * * * * * * * *

Accompanying the beautiful shells presented by the Superintendent, was the following;—

'*O Lord! how manifold are thy works! in wisdom hast thou made them all; the* EARTH *is full of thy riches; so is the great and wide* SEA, *wherein are things creeping, innumerable.*'

Many more quotations, as *interesting* and *beautiful* as the foregoing might be made, did space permit.

The Howard Sunday School may rest assured that their gift, has been, and will long continue to be productive of much good. A strong sympathy and friendship for that School and for all Sunday Schools has been created, which will long endure. And while children are thus taught to *love and do good to others*, may their thoughts and feelings be directed to their Father in Heaven, 'who giveth every good and perfect gift.'

H. W. C.

Bernardston, Jan. 1839.

The New Meeting House of the Independent Congregational Society in Waltham, Ms. will be dedicated on Wednesday Feb. 6.

Services commence at 11 o'clock, A. M.

(From our Correspondent at Washington.)

No. IX.

Washington, D. C. Jan. 26th, 1839.

Mr. Editor.—This has been a dry, uninteresting week in Congress. After the exciting debates of last week upon the defalcations and the select committee to investigate them, a calm has followed. The committee was finally organized by choosing Mr Harlow of Ky. chairman, and has taken its departure for New York on a tour of examination. Before the committee left, however, they made a call on the Treasury department for papers, the copying and printing of which, or any considerable portion of them, will cost large sums. That department is understood to be exceedingly busy in bringing up all arrearages of writing, so as to be prepared for the severest scrutiny. It seems very doubtful whether the examination can be expedited so fast and so far as to admit of any decision thereupon during the present session.

Among the most important incidents of the week, was the delivery of a speech by J. Q. Adams, on Monday, in which he explained his position in reference to the subject of abolition. He had risen to present some 120 abolition petitions and memorials and took occasion to state that he was constantly receiving letters threatening him with assassination or personal violence. He said that his position was misunderstood; that he was and ever had been adverse to the prayer of the petitioners, except so far as related to Texas,) which was now out of the question) and the domestic slave trade between the States. His speech was listened to with attention and I think must have produced a good effect.

In the Senate, on the same day, Mr Tallmadge introduced a joint resolution for amending the Constitution, providing that the President shall be eligible for a term of 4 years only, and that the Secretary of the Treasury, the Treasurer and Post Master General shall be elected by Congress, &c.

In the House, on Tuesday, the graduation bill from the Senate, was laid on the table by a majority of 4, and an attempt having been made the next day to reconsider that vote, it failed. So the bill is lost, which caused an expression of feeling among the Representatives not very consistent with the gravity and dignity which should, at all times characterize our national councils.

Yesterday the Senate were occupied during the morning hour with petitions and reports of a local nature. Mr Wright then called up the answer of the Secretary of the Treasury to Mr Rives's resolution relating to the U. S. Bank bonds, and went into an elaborate defence of the Secretary, maintaining that he had acted in conformity to the law and the necessity of the case. Mr Rives made a spirited rejoinder, denying all that Mr W. had said. The House were very laudably occupied in disposing of private bills; They adopted a resolution to pass over all bills that might be objected to, and act only on such as were not disputed. This measure was advocated by Mr Thomas of Md. on the ground that the House would not probably touch the private calendar again this session after to day. The consequence was, the House acted on 225 or 30 private bills, a small number of which were reserved to another day, a portion were passed and on the rest progress was reported. Thus has justice been done to a large number of claimants whose interests were suffering for want of a little attention. I trust the House will proceed on the laudable course to-day, but the severity of the storm prevents my attending at the Capitol. The storm commenced yesterday, from the West, about 1 o'clock. It rained steady all night. This morning, snow is mingled with the rain and the wind has increased.

Last Wednesday was a very cold day. The wind blew with great fury from the N.W. It was difficult to stand before it, and many persons, especially children were prostrated in the streets. The thermometer was only about 20° above zero at 2 o'clock P. M. It was decidedly the severest winter's day we have thus far experienced.

Your friend VIATOR.

OUTRAGE.

We are not in this country sufficiently aware of the bitterness of spirit which prevails in England against Unitarians. The following instance may enable our Readers to understand something of the state of feeling that exists, amongst many members of the Church. The Bishop of Durham, merely for having subscribed to a volume of Unitarian Sermons has been, as we learn from the Newcastle Journal, subjected to the most abusive treatment. His effigy together with a volume, bearing the title of 'Turner's Sermons,' were paraded through the streets of Bishop Auckland on Monday evening and afterwards publicly burnt together in the market-place. The Bishop was dressed in his canonicals, bearing a torch in his hand, and having the inscription of 'Unitarian Bishop.'

MASSACHUSETTS LEGISLATURE.

In the Senate,

Thursday, Jan. 24th, various papers from the House were disposed of in concurrence.

No business of general interest was finished.

On Friday, orders of notice were issued upon the several petitions of the Seekonk Branch Rail Road Corporation; of the several petitions for the opening of Charles River Bridge; of the Trustees of the charity of Edward Hopkins; of the West Stockbridge Rail Road Corporation; of Anthony Lane *et al.*; of the Town of Cohasset.

Bills, to incorporate the Independent Congregational Church in Waltham; and to incorporate the Traders' Insurance Company in Boston—severally were read a third time and passed to be engrossed.

The president presented the Report of the Land Agent, which was laid on the table and ordered to be printed.

On Saturday, Mr Breed presented a petition of the Eastern railroad corporation for a loan of the credit of the State, to enable them to complete their road to the line of the State, and it was referred to the committee on railways and canals.

On Monday, Resolves for the pay of members of the Legislature—on the petition of Edward D. Hunt, *et al*—in favor of the widow and heirs of Henry Bacon, were passed to be enacted.

Bills, to change the name of the second precint in Brookfield—to incorporate the Massachusetts Cotton Mills—to incorporate the Pacific Insurance Company of New Bedford—to incorporate the First African Methodist Episcopal Society in Boston—were severally passed to be enacted.

On Tuesday, the session was chiefly occupied in a discussion on the reference of the annual report of the Seekonk branch railroad corporation.

On Wednesday, the special joint committee on the orders relating to the public lands of the United States, submitted a detailed report thereon, accompanied with resolves in relation to the public lands of the United States, which was ordered to be printed.

In the House of Representatives,

On Thursday, the bill to continue in force the act to incorporate the Bedford Commercial Insurance Company, was read a third time and passed to be engrossed.

The bill to incorporate the Methodist Episcopal Zion's Church in Boston, was also read a third time and passed to be engrossed.

On Friday, Mr Fairbanks presented the petition of the executive committee of the benevolent fraternity of churches in Boston, for an act of incorporation for moral and religious purposes. It was referred to the committee of parishes and religious societies.

The committee on agriculture, to whom was referred a bill for the incorporation of the proprietors of the botanic garden in Boston, reported that the said bill ought to pass; and it was thereupon ordered to a second reading.

Mr Bliss, from the committee on the Judiciary, reported a bill concerning the keepers of junk shops, which was read, ordered to a second reading and to be printed.

The following engrossed bills were passed to be enacted.

Bills—to incorporate the first African Methodist Episcopal society in Boston;—to incorporate the Pacific Insurance company in New Bedford;—to incorporate the Massachusetts cotton mills;—and to change the name of the second precinct in Brookfield.

On Saturday, Mr Greene of New Bedford, from the special committee to whom was referred an order relating to the expediency of abolishing capital punishment for the crimes of highway robbery and burglary, submitted a detailed report, accompanied by a bill fixing the punishment of the said offences at imprisonment for life, instead of death. The bill was ordered to a second reading and, together with the report, to be printed.

On Monday, a bill to incorporate the proprietors of the Botanic Garden in Boston was read a third time and passed to be engrossed.

On Tuesday, on motion of Mr Davis of Templeton it was ordered—that the committee on agriculture inquire into the expediency of repealing the law providing a bounty for the raising of wheat.

On Wednesday, ordered that the Committee on Agriculture be requested to inquire into the expediency of granting a bounty on Indian Corn.

The Committee on the Judiciary, to whom were referred the several subjects of divorces for the cause of intemperance, and of disturbances at public, other than religious meetings, reported that it is inexpedient to legislate thereon.

INTELLIGENCE.

Harvard University.—At the meeting of the Board of Overseers of Harvard University, held in the Senate Chamber on Thursday, two important appointments by the Corporation were reported for concurrence, viz: Jared Sparks, Esq. to be Mc Lean Professor of History; and Rev. James Walker, D. D. of Charlestown, to be Alford Professor of Civil Polity and Moral and Intellectual Philosophy. These appointments will give the highest satisfaction to the friends of the University.

The reports of most of the Committees of the Overseers appointed to students during the past year in the different branches of instruction, were read. These reports were very satisfactory, and attested a highly favorable state of instruction, and a laudable degree of application in the several classes. The Board adjourned to meet on Thursday, Feb. 14.—*Dai. Adv.*

New Hampshire Asylum for the Insane.—At a meeting of the subscribers to the fund for the erection of an Asylum for the Insane, held in this town last Wednesday, the following gentlemen were elected Trustees on the part of the Corporation, to wit:—

Amos Twitchell, M. D. of Keene; John H. Steele, Esq. of Peterborough; Hon. Daniel Abbott, of Nashua; Prof. Dixi Crosby, of Hanover; Gen. Joseph Low, of Concord; Hon. Wm. Hale, of Dover; Samuel E. Coues, and George W. Haven, Esq. of Portsmouth.

By the Charter, the Governor and Executive Council, with the President of the Senate and Speaker of the House of Representatives for the time being, are constituted a Board of Visitors, with the power of appointing four Trustees, which when appointed with the above, will constitute the Board.

We understand that the Board of Vistors will be convened on or before the 24th inst. for the appointment of four Trustees. The Governor, it is understood, will at that time make the transfer of bank stock authorized by the Legislature; the corporation will be fully organized, with the means of proceeding to the erection of the necessary buildings The location has not yet been determined.—*Concord Statesman.*

The following description of the effects of the gale in New York, is from the New York Gazette:

Tremendous Gale and Flood.—A storm of rain commenced about 12 o'clock on Friday night, and continued and increased during the morning, and until late in the afternoon of the next day. The wind, which was S. E. increased in violence from the commencement to the end of the storm, and about 3 o'clock, P. M. on Saturday, it became a perfect hurricane. At a little after 4, however, it chopped around to the west, and moderated. The quantity of rain that fell during the gale was very great, and the wind forced in a tide such as has not been known in New York since the great September gale of 1821. The streets along both rivers were completely inundated, and of course great injury done to the cellars on those streets. It was most fortunate, and almost miraculous, that the tide subsided nearly two hours before the time indicated in the almanacs for it to ebb. If this had not been the case, there is no estimating the disastrous consequences. The damages actually produced, though undoubtedly very serious, we are gratified to believe are not so extensive as there was every reason to apprehend. So far as we have been able to obtain information, the damage to the shipping at the wharves is much less than could have been expected, from the force of the wind and the great rise of the water. Of course we have not had time to ascertain the extent of the disaster to vessels on the coast, which we fear is very great. On the land, the injuries caused by the storm have been numerous and serious, though less extensive than we had been led to fear. With the exception of the melancholy case of Mr. Randolph, we have heard of no loss of life.

All the cellars on South, and many of those on Front street, in the lower part of the city, were filled by the rising of the tide, which in some instances reached Pearl street.

On the North River side of the city, great damage was sustained by the rise of the tide. Most of the cellars on the line of West, and many of those on Washington street, were filled with water.

Three brick houses in Tenth street completely unroofed with the loss of gable ends.

(Many other buildings are enumerated as unroofed, and several as blown down, and other cases of damage to property are specified.)

Philadelphia, Jan. 27—P. M. 5—I have waited until the last moment, expecting the arrival of the mails, and our reporter from the Schuylkill. As neither have arrived, I can only send you a very brief account of damages on the Schuylkill.

The Southern Mail due yesterday afternoon has not yet reached the city. The Letter Mail from your city was received about 8 o'clock this morning; the newspapers, &c. have not yet arrived. Immense damage has been sustained on the Schuylkill in the neighborhood of this city.—*Cor. N.Y. Comr. & Enq*

Sunday, Jan. 27, 8—A. M.—The Southern Mail, due last evening, has not yet reached the Post Office. We regret to learn that the new, and as was thought, substantial Bridge at Gray's Ferry, was carried away by the great freshet in the Schuylkill.

The New York letter mail reached the post office at 8 A. M. and was brought from Bordentown in a two horse country waggon. The great freshet has overflowed the road in many places, and the sudden change produced ice so as to prevent the passage of the locomotive on the rail-road. The paper mail is unfortunately among the missing, so that we are this morning without a paper from the north or south.

We learn that the city Ice Boat has been employed to carry the Southern mail to Wilmington, Del. and also to bring up that which is due.

We have taken some pains to view the bridge at Gray's Ferry. About two hundred feet of the centre of it has been carried away. Apparently the foundation of the bridge is uninjured. Two spans are gone, and also the top of the piers. The bridge can and will be temporarily repaired in a few days. No means will be spared to accomplish it.

The freshet has caused the greatest inundation perhaps ever known in the Schuylkill. No wharves are to be seen. We have not yet learned the particulars of the disaster.

The water rose seventeen feet above low water mark. The Floating Bridge, so called, has entirely disappeared. Not a vestige of it is to be seen.—*Phil. Exch. Books.*

SUNDAY SCHOOL SOCIETY LECTURES.

A course of five lectures before the Sunday School Society on subjects relating to moral and religious education, will be given at the Rev Dr. Channing's church in Federal street, successive Sunday evenings,—the first, by the Rev Dr. Walker of Charlstown on Sunday, the 10th inst, at 7 o'clock P M.—Subject, *The idea of God in the minds of children.*

Sunday School teachers, and others interested in the cause, are respectfully invited to attend.

J. F. FLAGG,
E. COBB,
R. W. BAYLEY
W. A. WEKKS,
L. G. PRAY,
Commitee of Arrange'ts.

Feb. 2.

BOOK AND PAMPHLET SOCIETY.

A special meeting of the members of the Book and Pamphlet Society, will be held at the Berry street Vestry, on Monday evening next, 4th inst. at 7 o'clock.

A general and punctual attendance is requested.

By order of the President.

MARRIAGES.

In this city, Mr Geo. A. Woods, of New York, to Miss Margaret D. Loring, of Boston.

In Roxbury, Mr Benj. B. Davis, of Brookline, to Miss Elizabeth Seaver.

On the 16th inst. at Friend's meeting house, Lombard st. Baltimore, William Jackson of Philadelphia, to Elizabeth H. daughter of Enoch Clapp of the former place.

DEATHS.

In this city, Charles Mason, son of Harriet and Mason J. Chapin, 14 months An unusually lovely and interesting child. Though he lived here but a little while, he fulfilled an important mission, and exerted a celestial influence upon many loving hearts.

In this city, Mr Benj. A. son of Mr John Brown, formerly of Salem, 25.

On Sunday, Mrs Mary Ann, wife of Col. Joseph May, 51.

In Cambridge, Jan. 24th, Mr Marcus Reemie, 67, a native of Holland, but for nearly thirty years past a resident in Cambridge.

In Covington, Ky. 10th inst. Mr Geo. P. Cleveland, 31, son of Charles Cleveland, Esq. of Boston.

In Chelsea, 26th, Susan Maria, daughter of Wm. and Sarah Wilkins, 18.

AUTHENTICITY OF THE NEW TESTAMENT.—This work arose from the wants of a Sunday School Teacher for a treatise on the Evidences of Christianity; it is clothed in simple and plain language, and written in an easy and interesting style. Among the notices which have appeared the publishers select the following.

'The translator has done a good service to the general reader and especially to Sunday Schools. The original was prepared by Prof. Cellerier, a scholar every way competent to the task, for popular instruction; and this too, in a community which, as regards the state of religious inquiry, very much resembles our own.'—Christian Examiner.

'It contains the fruits of the more recent labors of Hug in the critical and of Olshausen in the historical branch of the investigation; the method and order are judicious, and the style clear and animated.'—New York Review.

'Any Sunday School teacher, or parent, of any denomination, may use it with advantage, supplying, of course, by oral explanation, those things in which the book is deficient If the precepts contained in this volume are put in practice, the reader must be made better by them'—Mercantile Journal.

'It is simple, eloquent, and strictly logical, and that the translation, free from the usual stiffness of translated works, is well adapted to carry conviction to the minds and hearts of the skeptical, and to lead the way to a critical knowledge of the scripture of the new covenant. We commit this little book with sincere pleasure to the perusal of all who are fond of such studies, lamenting the shortness of the time we have had to notice its worth and recommend its general use.'—Christian Monitor.

Published by WEEKS, JORDAN & CO. f2

SCRIPTURAL INTERPRETER.—A few sets of the Scriptural Interpreter, edited by Rev. E. S. Gannett,

For sale by
WM. CROSBY & CO.
f2 118 Washington st.

BIBLIA.—The Bible; that is, the Holy Scripture of the Olde and New Testamente, faithfully and truly translated into Englishe, by Myles Coverdale, bishop of Exeter. 1535.

For sale by
WM CROSBY & CO.
f2 118 Washington street.

THEOLOGICAL WORKS—CHEAP.

TEXT BOOK OF ECCLESIASTICAL HISTORY. By J. C. L. Giesler. Translated from the German, by Francis Cunningham. A few copies of this work at reduced prices.

Christian Disciple and Examiner, complete, half bound.

Thirty years Correspondence between Bishop Jebb and Alexander Knox, 2 vols 8vo, published at $4 50—for sale at $1 50 a copy.

The Bridgewater Treatises, complete, or separately, low.

—Also—

Poole's Annotations, 2 vols folio—Pitman's edition of Patrick, Lowth, Arnold, Whitby and Lowman, 5 vols 4to—Watson's Theological Tracts, 6 vols—Rosenmuller's Old and New Testaments—Koenoel, German and Edinburg editions—Stackhouse's Hist. Bible. 3 vols 4to and 1 vol 8vo—Jeremy Taylor's Works, 3 vols—Brigham's Christian Antiquities, 8 vols 8vo—Baxter's works, 23 vols 8vo—Tillotson's works, 14 vols 8vo—Burnet's History of the Reformation, best edition, 4 vols and Heads—together with a large number of Theological works, for sale at prices to suit purchasers, by

C. C. LITTLE & JAS. BROWN,
f2 112 Washington st.

NEW BOOK OF TRAVELS.—Desultory Reminisences of a Tour through Germany, Switzerland and France, by Hartley H. Wright, Esq. of Boston.

'Where rose the mountains, there to him were friends
Where rolled the Ocean, thereon was his home.'
Byron.

Extracts from Notices of this Work:

'It is written in a pleasant, easy style, and has afforded us considerable pleasure. The author has traveled to advantage, and not forgotten what he saw—*Boston Courier.*

'It is a relief from the trashy romance of gain getting authors and publishers, to open upon pages like those, for we discover in them an author who has a fine taste to aid him in his travels, an intimate knowledge of the most interesting historical facts relating to every place he visited, and a clear, discriminating judgment that led him into scenes and places of the greatest interest.'—Morning Post.

'The most interesting book of travels, we have seen for some time.'—New York Mirror.

Published and for sale at TICKNOR'S, Corner of Washington and School street. f2

MARTYR AGE OF THE U. S.—By Harriet Martineau. In press and will be published next week, by WEEKS, JORDAN & CO.

TRACT—No 137. Fidelity in Duty, not Accuracy in Belief, our Test of the Christian Character. By A P. Peabody. Being 137th number of the tracts published by the American Unitarian Association. Price 3 cents. Just Published by JAS. MUNROE & CO., Agents A. U. A. feb 2

AUDUBON'S AMERICAN ORNITHOLOGICAL BIOGRAPHY, or an account of the habits of the Birds of the United States of America, together with an account of the digestive organs of many of the species, illustrated with engravings on wood, by John James Audubon, F. R. S. S. &c. vol 4. This day received, and for sale by CHAS. C. LITTLE & JAMES BROWN, 112, Washington street. f2

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A. B. Mussey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarters unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, Winter or Spring, 50 } in
Summer or Fall, 45 } advnce.

Tuition in the Primary, Middle and Classical department, $6, $12, and $15 a quarter; or $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in Water Colors, $6 a quarter.

Drawing taught to all the School without additional charge.

Any one branch other than Music, $10 a quarter.

Expense of Fuel arranged amongst the pupils.

Teacher of Music, Charles Zeuner, President of the Handel Haydn Society, Boston.

Teacher of Modern Languages, L. de Mariotti, University, Parma.

Teacher of Drawing, Painting, and Assistant Principal, Mrs. Mack.

Competent Young Ladies assist in various branches, one of whom, at least resides in the family of the Principal.

D. MACK, *Principal.*

Cambridge, Nov. 10th, 1838. nov 24

TO THE LADIES.

THE MISSES HUNT, FEMALE PHYSICIANS, would respectfully give notice to the Ladies of Boston and vicinity, that they still continue to attend to all diseases, incident to the Female frame, at their residence, No. 1 Spring Street, corner of Leverett Street, Boston, (Mass.) Diseases of children particularly attended to. The Patent Medicated Champoo Baths will be administered to Ladies. These baths are not only a luxury to persons in health, but a cure for many diseases.

The great success which has attended their treatment of Diseases, and the propriety of Ladies consulting one of their own sex, render any argument in favor of their practice unnecessary.

Hours for seeing patients from 9 in the morning until 6 in the evening. Advice GRATIS. jan 19

PURE SPERM OIL.

E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense. jan 13 1st

POETRY.

FOR THE REGISTER AND OBSERVER.

WRITTEN UPON LAYING ASIDE MOURNING.

Ay, throw these gloomy trappings by!
A year or more I 've worn
This badge, with Custom to comply—
Whose claims, in this, I scorn.

I 'd deck the bride with fairest flowers,
The warrior with his plume,
Give pomp and pageantry their hours—
Life's paths they help t' illume.

When fortune smiles, and pleasures wait,
I 'd share with all my lot;
But oh! when sorrow shrouds my fate,
Let 'strangers meddle not.'

My tears the world should never see,
And my heart's bitterness
Is mine alone, nor can it be
Relieved by change of dress.

Why show up grief for public sight?
The full heart hateth forms;
Our choicest feelings shun the light,
As shrinks the rose from storms.

So sharp the shafts sent to bereave,
So erring seem to fly,
Death is to those the dying leave,
And not to those that die.

The brightest blossoms soonest flag;
Though blighted ere it bloom,
The bud shall burst; Hope does not drag
Her anchor at the tomb.

As man, life's burdens I would bear—
And what we will, we can.
God only gives to me my share,
And that I 'll bear as man.

If Christian, should the hands be wrung,
Or rise, unchecked, the sighs?
With faith and hope upon the tongue,
Should tears bedim the eyes?

The stars, when one has shot away,
Their shining do not cease,
Nor fails, though long and dark the day,
An eventide of peace.

Then, howe'er bitter be my cup,
Or deep the draught the while,
I 'll look unfalteringly up,
And drink it with a smile.

J. R. B.

From the New England Review.

ON THE DEATH OF MRS. ELIZA GREW JONES.

Missionary at Siam.

It is more pleasant to remember thee,
As when I first beheld thee; meek and sweet,
And bending with a student's full intent
Over thy daily lesson. Thou wert twin'd
As in a wreath of roses, with the group
Of fresh and pleasant spirits, while swift years
Swept all unheeded by.
Still I retrace
Vivid, as though it were but yesterday,
Thy gentle kindness, blent with firm resolve
In every path of duty, and that strength
Of well develop'd principle, which scarce
Comports with childhood. Ah, I little thought,
While watching o'er thy progress day by day,
That Asia's sun, would shine upon thy grave.

Youth brought its ripening bloom, and beauty play'd
O'er thy calm features. Yet, thou didst not deem
Improvement bounded by the narrow line
That marks the school-room,—but didst lingering sit
A lonely student with a lighted brow,
Treasuring the wealth of languages;—that which gave
The ancient lore of philosophic Greece
Power o'er the nations, and that holiest one
Which told man's joy in Paradise, when God
And angels were his guests. But not for those,
Thy classic pleasures,—was the "pearl of price"
Neglected, or forgot. With hallow'd zeal
Christ's dear example, was thine early choice,
To bear his yoke, to show his spirit forth,
Thy true delight. How were the joys of home,
The charms of friendship, heighten'd by the deeds
Of tender piety.
There came a change,
A solemn throng upon the summer strand,
A ship, with sails set, a hymn, a prayer,
Blessings and parting tears, and thou wert gone.

Who sitteth with a train of Burman babes
Around her knee? Who teacheth them to wrap
In their own uncouth speech the warmth of prayer
And toils so patiently, to bind the links
Of prayer with duty, in their softened hearts?
Who counteth hardships light, if she may win
One soul to Christ? Who kneeleth by the couch
Of yon poor dying woman, breathing soft
The Gospel-promise to her heathen ear,
And laboring still, to turn her darken'd eye
From Boodh, and Guadama, to the cross?

But lo! another scene, where Siam's sun
Looks fiercely down. I hear the pagan wail
For the lost Teacher, the heart stricken prayer
Of him who sees the idol wife depart
From his lone bosom, and the wandering wo
Of those young babes, who stretch their arms in vain
To their dead mother.
Lo, her grave is made
'Tween two fair infant forms, who went to rest
Before her, where the shade of foreign trees
Droops mournfully.
Daughter and friends, farewell!
Thou, whose high praise is in thy father-land,
And mid the Asian tribes. I count it joy,
I count it honor, to have shed one drop
Of dew upon thee, in thy budding hour,
Risen as t ou art from labor to reward,
Ineffable, eternal, as the God
Who was thy trust, from life's unfolding dawn.

L. H. S

From Dwight's Minor Poems of Goethe and Schiller.

THE SALUTATION OF A SPIRIT.

High on the castle's ancient walls,
The warrior's shade appears;
Who to the bark that 's passing calls,
And thus its passage cheers.

'Behold! these sinews once were strong;
This heart was firm and bold;
'Mid war and glory, feast and song,
My earthly years were told.

'Restless through half of life I ran,
Through half have sought for ease.
What then? Thou bark, that sail'st with man,
Haste, haste to cleave the seas!'

G. B.

MISCELLANEOUS.

THE WONDERFUL DUTCH BOY.

We find in the Scottish, Guardian of November 27th, the following account of Master Gustave Bassle, a Dutch boy, whose exhibitions of extraordinary memory and mental power, were exciting the wonder of the people of Glasgow. Cases of similar precocious genius have occurred repeatedly in Europe in times past, and this account of Gustavo Bassle will remind many of our readers of our own countryman, Zerah Colburn, whose powers of memory and calculation were almost as extraordinary as those of Master Bassle.—*N. Y. Obs.*

This very interesting little boy is to give, we observe, two concluding *conversaziones* on Thursday next, the 29th. He promises that he will 'omit nothing that can render these *sceances* both interesting and agreeable; and if they prove at all as interesting and agreeable as those which he has already given, we promise a great treat to those who may go to hear him. We suspect that he is not sufficiently known, and that the nature of the entertainment is not generally understood—at least we can account in no other way for our having met so many persons who were not at any of the *conversaziones* last week. Those who were present, we are sure, will bear us out when we say that a more extraordinary display of the powers of mind never was witnessed. Indeed, it is difficult to account on any known principle for the very singular memory which the boy displays. We call it *memory* for want of another word, but he says himself that it is not by the ordinary operation of memory, but by a particular *artificial* process of mind, that he is enabled to answer with so much facility questions of a nature so extensive in their details, and so intricate in their nature, as would baffle the greatest powers of memory that we ever heard of. There is put into the hands of the audience a paper containing a series of facts, dates, figures, &c, amounting to upwards of *ten thousand*, and any questions put relating to these, he answers *instantly* without hesitation, and with unvarying accuracy. The dates of all the remarkable epochs in history, both sacred and profane, from the commencement of the world—all the numerous details of facts and figures in geography—the sizes and relative distances of planets, and their rates of motion in astronomy—questions regarding the specific gravity of solids and fluids, and other facts in chemistry—all are answered with an ease and readiness quite unaccountable. But he does not confine himself to such questions. He displays his extraordinary powers on questions where there cannot possibly be any preparation. For example, at one of his 'sceances' in the Trades' Hall, he invited any person, or persons, present, to put down at random on a slate a number of figures, without regard to order. A gentleman known to us did so, and gave them to the boy, and read them aloud, and counting as he read, we found they amounted to forty figures. He studied this last for perhaps a minute and a half, when he returned the slate to the gentleman; and then coming forward to the front of the platform, he repeated the whole of the figures in order without hesitation and without mistake. This was certainly most extraordinary, but a still more wonderful feat followed. He immediately and almost without a pause repeated the list *backwards*, beginning at the last figure, and ending with the first, and this he did with equal facility and accuracy.

A very pleasing feature in the exhibition is the perfect ease with which he answers all the questions put. He is never confused, never at a loss. A gentleman put a question, a very difficult one, by the bye, viz. on what day of the week a particular day of the month, some years ago, happened. Master Bassle immediately replied, 'Saturday.' The gentleman said, 'No, it was a Sunday.' 'You are wrong,' immediately replied the boy, 'it *was* a Saturday.' The gentleman thought a minute, and then said, 'You are quite right; it was a Saturday.' It matters not to Master Bassle how fast the questions come, or how many are put at once. As fast as he can enunciate the answers he replies to them all, and is never at a loss.

No discription, however, can give an adequate idea of his singular powers. He must be visited to be appreciated. We may add, that his appearance is very prepossessing and interesting. Though only twelve years old, he speaks French, Dutch, German, and English equally well. He is a native of the Low Countries. He is accompanied by his father, who of course takes charge of all pecuniary matters; but the *conversazione* on Thursday is to be especially, it seems, for the boy's own benefit, the proceeds being to be devoted by Mr. Bassle, as he announces, to purchase for his son some useful article as 'a lasting rememberance of the flourishing city of Glasgow.' He is a fine little fellow, and we do hope that on Thursday he will have bumper audiences both morning and evening.

[From Bell's London Weekly Messenger.]

ROMANCE OF REAL LIFE.

Amongst the unexpected vicissitudes of life, two very striking instances were discovered a few days ago in Henry street (Dublin) police office. A young, pale, interesting, and extremely well-featured youth—he may have reached, but not passed, his 19th year—appeared in Henry-street board-room, on Saturday evening, having some prisoners in charge who are accused of various crimes. He stood by their side; they were called over, and then disposed of; but although there was nothing about them to call forth attention, it was not so with the young guardian of the night; he seemed to require rather the fostering care of a fond mother—to be more the object of sympathy himself than to be fitted for any other direction than such as the careful hand of an attentive nurse gives to a sufferer just expiring. It appeared to be a cruel—actually an inhuman act to send such a dying youth on nightly duty in winter, although he seemed with a manly energy to struggle against his fate, for by so doing he saved a beloved parent from starvation—perhaps from death. His name is Power. He was born in the county of Waterford.—His history was told to Mr. Duffy, the magistrate, who, benevolently desiring to serve him, disclosed the melancholy circumstances of that history, hoping that the commissioners of police would be induced, if the case were published, to promote him to a more advantageous situation. His looks denoted that consumption had commenced its work of destruction upon him, and that he could not long survive the severity of his duty. His mother in early life had married a gentleman of great respectability and extensive fortune in Waterford; her own portion was also large. He died, leaving her a yearly income of 1006*l*., a richly-furnished house, and demesne. The annuity, however, was directed to be reduced to 400*l*. per annum in the event of her marrying again. Notwithstanding this direction in the will she united herself to a Dublin gentleman, and thus forfeited 600*l*. a-year. By this husband she had a son whose history I shall briefly give. He (her husband) was an extravagant man, and ran through all the property he could lay his hands on, but the annuity he could not touch. He also died. After his demise she employed a Waterford attorney to sell the annuity, for which 4500*l*. was received. She empowered him foolishly to deposit the money in the bank to her credit, in order that she might be enabled to live upon the interest, but he betrayed her. She never enjoyed a penny of it. That attorney was transported for forgery, and did not account for the proceeds of the sale of her property. She who once was opulent, is now a dependent upon the exertions of her dying son: the heir to an estate has become an humble police constable. Mr. Duffy promised to interfere with the Commissioners of Police in his behalf. The next singular instance of a reverse of fortune is the following:—A young gentleman who was educated in the College of Kilkenny became a midshipman. He married a lady who had 2000*l*. fortune, and although his promotion to the station of lieutenant was certain she induced him to remain at home, and 'tempt the deep no more.' Her portion was lent out to private security, but the money was never returned. This circumstance, and the intemperance of the young man himself, much embarrassed him; he also was obliged to take a situation in the police, but he did not remain long in that capacity. He was dismissed lately for drunkenness, and will never be restored.

Anthracite Coal Trade of the United States—The following table exhibits the quantity of Anthracite Coal sent to market from the commencement of the trade in 1820 up to 1839, showing the annual increase and decrease:

	Tons.	Increase.	Decrease.
1820	365		
1821	1,073	608	
1822	2,440	1,167	
1823	6,823	3,583	
1824	9,541	3,718	
1825	33,493	23,852	
1826	48,047	14,644	
1827	61,655	13,618	
1828	77,395	15,730	
1829	105,083	27,688	
1830	181,000	85,917	
1831	177,000		4,000
1832	379,000	202,000	
1833	488,000	119,000	
1834	377,486		110,514
1835	555,936	179,450	
1836	682,428	125,463	
1837	861,751	178,341	
1838	723,813		140,938

The above tables show the great importance which should be attached to the Anthracite Coal Trade in a National point of view; as likewise the immense sums which have been invested by capitalists in this Coal Region alone. Our estimates may possibly differ from those of some of our friends, but we have generally taken a fair average where there are discrepancies of opinion.

Possessed of such an inexhaustible supply of mineral wealth, which recent improvements in the smelting of iron ore render even more valuable, we may place our State among the richest of those favored by nature. Iron and coal are more useful, and consequently of more intrinsic value than the precious metals; and therefore while we continue to add yearly to the revenue of our state, and to disperse our gifts to the country at large, we will not envy Mexico, Peru, or India, their mines of gold and silver. Those dangerous gifts, which like the fabled box of Pandora, have entailed crime and misery on their possessors, and from whose baleful influence, the spirit of Freedom and Knowledge flies as from a withering pestilence.—*Pennsylvania paper.*

Tea.—One of the most important discoveries connected with our commerce in the East has recently been made; it may end in the entire liberation of this country from dependence upon China for tea, and if so, it will a open new and grand field for mercantile enterprise, and afford a fresh and inexhaustible source of wealth to this country, and prosperity to her East Indian possessions. It appears from an official memorandum, just issued from the Indian Board, that the project of Sir Joseph Banks, in 1788, for introducing the cultivation of tea into British India, has been suddenly and unexpectedly accomplished. It was thought by Dr Wallick, of the Botanical garden near Calcutta, by Dr Falconer, of the Botanical garden at Scharunrore, and other authorities, that the tea plant might be cultivated with success in some districts of the Himalaya mountains: and while certain steps, under the auspices first of Lord Wm. Bentinck, and afterwards of Lord Auckland, were being taken to introduce it, whole forests of it were discovered in the Assam country, growing, as it were, indigenously. The Assam country, our readers may be aware, lies to the north of the Burman empire, and forms part of our late conquests. The tea there produced has been duly prepared by persons from China, and several chests of it have been very recently received in this kingdom, and their contents have been found of a quality not at all inferior to that for which we have hitherto been indebted to the Celestial Empire.—*Eng. paper.*

IMPORTANT EXPERIMENTS IN GALVANIC ELECTRICITY.

It is a well known fact that when two pieces of metal, containing a large quantity of latent electricity, the one positive and the other negative, are immersed in some dilute acid, there is an evolution of the electricity, which is set free in a manner corresponding to the mode of conducting the experiment. It is a peculiar arrangement of metals in this order, as the zinc and copper, that constitutes what is called the common Galvanic battery.

In view of these facts it has lately been shown by Dr Mallison, who has been for some time prosecuting experiments in Galvanism, Electricity, &c., that when certain dissimilar electrical substances are immersed in the pure gastric juice, in a glass vessel, a similar development of electricity takes place, and may be conducted off in the same manner as from the galvanic battery—the extremities of the conductors exhibiting positive and negative poles. Following up the experiment it was found that the same phenomena took place when the gastric juice remained in the stomach, if the stomach was laid upon a plate of glass, or in a glass vessel. Reasoning from analogy, it became conclusive that the same results might be produced by articles taken or introduced into the stomachs of animals while living. Accordingly a number of living animals were brought to the test, all of which went to establish the point as far as the experiment could well be conducted. From the foregoing experiments of Dr Mallison, with some others which, we have not time to describe, it appears that the following facts are plainly manifested.

1st. That galvanic electricity may be generated and evolved in the stomachs of living animals from articles of a perfectly harmless nature.

2d. That this process in the human system produces a slight tranquillizing sensation, attended with a gentle glow of warmth in the stomach.

3d. That the galvanic electricity thus generated in the stomach is communicated through the medium of the nerves to every part of the system.

4th. It appears evident that a similar evolution of galvanic electricity may, and often does take place, from the healthy digestion of certain articles of food in the stomach.

5th. It is highly probably that the case of the lady in New Hampshire, and that of Miss C. in this city, who became spontaneously and unconsciously charged with electricity, so as to emit electric sparks from their bodies of a considerable length, was produced in the above manner, the surface, from some cause, having become a more imperfect conductor than usual; and more especially since whatever seemed to lessen the electrical experiment tending also to retard or interrupt digestion, as intense cold, fear, &c. See Silliman's Journal of Jan. 1837, and other scientific periodicals.)

6th. It is believed that a knowledge of these facts may become useful and important in the treatment of diseases, and a series of experiments are still in progress principally for this object, the result of which will be laid before the public.—*N. Y. Star.*

Steam Navigation.—Steam Navigation in the Pacific is now occupying much of public attention. A charter has been granted by the British Government for the establishment of a line of steamboats along the shores and to the ports of the Pacific, and the Republican States have granted to Mr. William Wheelwright a ten years' monopoly of the coasting trade. Mr. Wheelright is at the head of the Company, and has put forward a most plausible statement of the advantages to be derived both to commerce and the shareholders. A rail-road is to unite the Pacific shores with the Atlantic, from Panama to the junction of the rivers Trinidad and Chagres, the latter being only ten miles from the port of the same name. The great object of Mr. Wheelwright seems to be to impress upon the country the fact that Jamaica will become the entrepot of supplies for the northern ports of the Pacific, and that New Holland, Van Dieman's Land and the Islands of the Pacific, will be brought within 'two months less distance from England than they are at present.' This will be a great and successful undertaking, yet I cannot but think that your countrymen will benefit equally with Englishmen.—*London Correspondence of the Jour. of Commerce.*

Scraps.—Some writings are unintelligible from the dulness and ignorance of the *writer*, others from the dulness and ignorance of the *reader*; this is a distinction which is too little observed. He that assumes the office of a judge in such cases, should be particularly careful that he possess the requisite qualifications.

A limb or muscle disused for years, becomes shrunken and rigid; so of the faculties of the mind—their perfection depends on their use.

The opposers of education are the uneducated. They cannot appreciate that of which they are totally ignorant. 'I cant see no use in *larning*,' says one, and if peradventure, he has a seat in the legislature, he votes against all appropriations to schools and colleges. In the opinion of some, a heavier curse never fell on the Church than a learned ministry. We once heard a preacher so affirm, and in a style which proved that he was not a part of the curse. 'The apostles,' said he, 'had no school learning, exceept Paul, who, who knowed a great many tongs,' (tongues.)

If political aspirants were actuated solely by a love of country, they might well be regarded, from the abuse heaped on them, as martyrs for their country's good.

We have seen many pursuing worldly happiness with intense eagerness, but we have always observed, that like the *ignis fatuus*, it has led them deeper and deeper into the bog.

The first departure from strict rectitude, is like a misstep at the top of a hill, very likely to hurry a man to the bottom.

A man would be accounted a fool or a madman, who at dinner should partake of a particular dish which he certainly knew would occasion a painful malady, and perhaps death: and yet this is not comparable with the folly and madness of the sinner, who for the sake of a transient sensual indulgence, will forfeit eternal happiness.

The light of the sun is glorious, but the light of a candle may be very necessary and useful; so men of inferior capacity, although they may not equal the influence of higher minds, may be very useful in their place, provided they let their light shine.

Little minds bluster, where great minds quietly work, as shallow brooks babble as they flow while deep streams quietly pursue their course.

Ministers would be less frequently discouraged in their work, if they were in the habit of referring the success of all their efforts to God.—*Presbyterian.*

Marco Bozzaris.—The remains of Marco Bozzaris and his brave companions who fell at Missolonghi, have been deposited in the monument erected by their country to their memory at Athens.

There has lately been discovered in the Island of Margaret, between Buda and Pesth, an antique coffin containing the body of a female, wearing a Coronet on her head, rings on her fingers, and other jewels of considerable value. It is believed to be that of the Margaret the daughter of Bela IV. King of Hungary after whom the island was named.

A Substantial Reason.—Dr Cousin having heard the famous T. Fuller repeat verses on a scolding wife, was so delighted with them as to request a copy: but Fuller told him 'a copy was needless, as he had the original.'

The Retort Uncourteous.—A few days ago a gentleman was summoned to the court of Requests, when the learned commissioner, through some confused notion that he was the proprietor of a public house, asked defendant if his wife was at the bar? The defendant answered that she was too young; but as several *old women* had been called to it he thought his wife might yet aspire to that high honor. —*Liverpool Standard.*

The ship Maria, of 500 tons, is fitting out at London for a voyage to China, to be propelled by two steam engines of ten horse power each in addition to sails. The paddles are constructed so as to unship at pleasure.—*Nat. Gaz.*

Libraries.—France possesses 273 public libraries containing together 15,000,000 of volumes, and the contents of her private libraries are estimated at ten times this amount, thus making a total of 155,000,000, of books. The most important after those of Paris are that of Lyons, which has 120,000 volumes, Bordeaux 110 000, Aix, 73 000, Besancon 55,000, Mons 45,000, Troyes 50,000, Versailles 40,000, and Amiens 40,000 volumes.

PROSPECTUS OF THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—In the month of February next, will be issued, the first number of a Periodical under the above title.

In asking for it the patronage of the public it is proper to describe the position which it is intended to occupy, the objects which it will be the aim of the work to promote, and the spirit in which it is to be conducted.

It will be the great object of this publication to furnish religious reading for the *people*; to discuss subjects of religion and morals, and of literature in its religious aspects, in a manner which shall meet the wants of intelligent and inquiring laymen. Whilst it is hoped that its pages will exhibit the results of deep thought and sound learning, care will be taken to avoid an exclusively theological and learned character.

The Miscellany is not designed to be a controversial work. Its exhibitions of truth and duty will, indeed be founded on Unitarian views of Christianity; but, as the community in which it is expected chiefly to circulate has passed beyond the elements of the controversy between Unitarians and their fellow Christians, it will be the object of this work, not so much to defend those opinions, as to treat them in their practical bearings, and to show their power to produce holiness of life.

The principal topics to which the pages of this periodical will be devoted, are, Discussions of important and interesting subjects of Christian doctrine and duty;—The philanthropic enterprises of the day;—Religious biography;—Expositions of Scripture;—Illustrations of religious truth by works of fancy and fiction;—Notices of Books;—Spirit of English religious periodicals;—and Intelligence, to which a considerable portion of each number will be scrupulously set apart.

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LIFE OF BRANT, THE INDIAN WARRIOR. By William L. Stone. With a Likeness and other Engravings. 2 vols. cloth.

This work supplies an important vacuum in American history. The design to prepare it, is one of the most valuable conceptions in the active mind of the author; and, the execution of it has been most judicious and faithful, and worthy of the design itself. That noble and ill-fated race of men to which Brant belonged, is fast wasting away, and ere long but few traces of them will remain. The individual, therefore, who toils in gathering up and moulding into a durable form these interesting memorials, may be esteemed a public benefactor. From the numerous notices of this work in the periodical press, we make the following condensed selections:

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'We have read enough of it to see, that should the author never write another line, he has done enough in that to enrol his name enduringly among the best Historians of the land.'

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